

A B I E  
**TREATISE**

**OF DIVERS PLAINE**

and sure waies to finde out the  
truth in this doubtfull and  
*dangerous time of Heresie.*

**CONTEYNING SVNDR**

**WORTHY MOTIVES VNTO THE**

**Catholike Faith, or Considerati-**

**ons to moue a man to beleue**

*the Catholikes, and not  
the Heretikes.*

**Set out by RICHARD BRISTOW**

*Priest, Licentiat in Diuinitie.*



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**I 5 9 9.**







I. Iohn. 4.

**C**harissimi, nolite omni spiritui credere, sed probate spiritus si ex Deo sint : quoniam multi Pseudoprophetae exierunt in mundum, &c. Nos ex Deo sumus. Qui nouit Deum, audit nos: qui non est ex Deo non audit nos. In hoc cognosimus spiritum veritatis, & spiritum erroris. *O most beloved, beleene ye not euery spirit (or teacher) but proue spirites, whether they be of God: because many false prophetes are gone them out into the world, &c. we are of God. Whosoever knoweth God, heareth vs, hee that is not of God heareth not vs: by this we know a spirit (or teacher) of truth, and a spirit (or teacher) of errour.*



August. de util. cred. Cap. 14.

**C**hristus afferens medicinam, quæ corruptissimos mores sanatura esset, miraculis conciliauit authoritatem, autoritate meruit fidem, fide contraxit multitudinem, multitudine obtinuit vetustatem, vetustate roborauit Religionem, quam non solum Hæreticorum ineptissima nouitas fraudibus agens, sed nec Gentium

A 2

quidem



quidem veterinosus error violenter aduersans, a-  
liqua ex parte conuelleret. Christ bringing a me-  
dicine, to heale maners most corrupt: by miracles did  
gette authority, by authority found credit, by credit  
drew together a multitude, by a multitude obtained  
antiquity, (for many liue long: one, or few, die quick-  
ly) by antiquity fortified a Religion which not onlie  
the most fond new rising of Heretikes practising by de-  
ceitfull wiles, but neither the drowsie old error of  
the very Heathens setting against with violence,  
might in any peece shake and cast downe.



TO



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## TO THE READER.

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E that liue now at this time, Gentle Reader, doe both see and feele, that very euill and troublesome are our dayes by meanes of certaine questions, that within these fiftie yeares *Luther* and his followers haue moued in religion. Whereby although the most part of Christian men do sticke still to that religion, which was the only religion of all Christian men, and of *Luther* himselfe before his breach: yet many others are carried quite away vvith the chaūge, & many also stand in doubt betweene God and Baal, not knowing, or not determined, vvhich of them to folow. Of al these sorts, innumerable many are since the garboyle departed out of this life: where they finde euery one of them, who here was right, & who was wrong. And wee must also follow: it is the way that all flesh passeth. An heauie



and a miserable case when a man hath passed ouer this life (as he thought) in securitie, then in a moment, for his wilfulness, negligence, or ignorance, to be plunged into euerlasting fire, where hee shall finde no end, no comfort, no ease, no hope, but continuall weeping, and gnashing of teeth.

The like troubles, and soule-daungers, haue bin (as wee know) very often in the world before: no age almost these fixteene hundred yeares, without such miserie: yea, most ages with many kinds and great heapes of such calamitie piteously afflicted, and grieuously oppressed. Which that it should come euen so to passe, foretold it was, and forewarned by our Lord and Sauour Iesus Christ, and his Apostles. *Simon Magus* and his scholers, euen in the Apostles time, what a busines did they make? The Scripture it selfe telleth vs of the *Nicolaites* and of the *Pseudoapostoli*. False-Apostles. Then what a rable besides haue the auncient writers recorded, *Clemens*, *Ireneus*, *Epiphanius*, *Philastrus*, *Eusebius*, *Augustine*, & others?

In

*Mat. 24.*

*2. Tim. 3.*

*2. Pet. 3.*

*Iud. Epist.*

*Apoc. 2.*

*Epistole*

*Pauli, &*

*ceterorum.*

In the first hundred yeres after Christ, were these false Maisters afore-said, and moreouer, Hymeneus, and Menander, Diotrepes and Cherinthus, Saturninus and Basilides, the Ebionites, the Chiliasmistes, the Gnostikes. In the second hundred, Cerdon, Marcion, and Apelles, the Valentinians, Tatianus and Seuerus, Bardefanes, and Hermogenes, the Alogians, the Montanistes, the Angelikes, the Apostolikes, the Quartadecimans. In the third hundred, the Originists, the Nouatians, the Sabellians, Paulus Samosatenus, the Manichees. In the fourth hundred, the Arians, the Donatistes, the Aetians, the Eunomians, the Macedonians, the Anthropomorphites, the Aerians, the Luciferians, Apollinaris, Iouinianus, Heluidius, Vigilantius, the Priscillianistes, the Messalians, the Pelagians. In the fifth hundred, Nestorius, Eutyches, the Patripassians. In the sixth hundred, Eutychius, the Iacobites, the Armenians, and relikes of very many afore rehearsed. In the seauenth hundred, the Monothelits, Mahomet and his adherentes. In



the eighth hundred, the Image breakers, and Paulicians. In the ninth hundred, Claudius Taurinensis. In the tenth hundred, the Schisme of the Greekes. In the eleuenth hundred, Berengarius. In the twelfth hundred, the Bogomili, the Petrobusians, the Apostolikes, Petrus Abailardus, the waldēses, the Albigen-  
 ses. In the thirteenth hundred, Almaricus, and the Fratricelli. In the fourteenth hundred, the Begards, the Beguini the Lolhardes, the Flagellantes, the wicklifists, In the fiftieth hundred, the Hussites and Bohemians. Finallie in this sixtieth hundred, Luther, Zwinglius, Melanchthon, Caluin, and an infinite number more. Besides verie manie moe, that in euerie one of these ages I haue omitted. In so much, that skarce any piece or article there is of our whole Faith, but by one or other, first or last, it hath bin called in question. And that with such likeing for the time, that they haue all in a manner drawen after them great heardes of followers, and brought many others also to doubt and wauer.

I say not here, which sort did well,  
 nor

nor which did ill. But gone they all are,  
 & haue receiued, as they deserued, both  
 they that with the seuerall blastes would  
 not be moued, and they that remoued.  
 And now are wee vppon the stage, our  
 course also very nere at hand to be called  
 of, and to giue accompt how we played  
 our partes : yea euery day and houre  
 some of vs serued with such citations.  
 And no sooner any man appeareth, but  
 by and by he heareth his iudgement, full  
 grieuous (God knoweth) and importa-  
 ble, if such were his desertes. Then to  
 repent, too late : and to seek our wonted  
 solace of wordly things, in vaine. No  
 man then, that can make himselfe a cu-  
 shine to leane vpon to ease hys elbowes.  
 Neither vaine glorie, that then can serue  
 the turne, nor braue apparaile, nor great  
 liuings, nor carnall pleasure, nor sump-  
 tuous buildings, nor successiō in lands or  
 states : finallie, no other earthly thing,  
 that any foole here imagineth to him-  
 selfe, & for the transitory shadow there-  
 of letteth goe his handfast of eternitie.

Which well and deeply considered  
 are not they now happie who in those  
 former



## THE EPISTLE.

former like perilous times did know the right way, and for to winne nothing, nor to leese nothing, would forsake it? And they againe now most miserable wretches, that for such shadowes, contemned the right, or embraced the wrong? We then also at this present standing in like perill, and euerlasting daunger of our soules, haue we not neede to awake, to shake off our slouth, and to looke about vs? I deale not now with them, which say in their foolish heartes, that there is no God, no Christ, no soule, no heauen, no hell, no right way, nor no wrong: of whome (God help) the world is too too full. Neither with them do I deale, which thinke no way at all so wrong, but that it may serue well enough to heauen. All which sorts of vaine men, how vvise soeuer that they seeme in their owne conceits, haue most certainly all good reason, all true wisdom, and (which amongst Christian men is most irrefragable) all Diuine Scripture, cleane against them, For wheresoeuer the said Scriptures speake of Nicolaites and such like, who is there, that findeth left for such  
any

any hope of saluation?

Therefore to leaue these, vanishing away in their foolish fanfies, and to talke with others that beleue the Scriptures, and therefore thinke well that some in those forsaide ages found the way to heauen, & that other some by walking by-waies are fallen into damnation: of these I demaund (if at least wise they care for themselves, more thē for their pelfe that soone will forsake them) whether they would not be glad to know these waies, to walke the one, and to auoid the other? the matter is past with those aforetime: it is we that are in daunger, that stand of making, or els of marring. If happely we could light in the steppes of them that are in Heauen, wee were made foreuer. But if we walke on the same pathes that lead others to hel, then are wee marred and vndonne foreuer.

Here therefore it would be known, what way they that now are safe, did then take when they were in perill. In their seuerall times very many and verie great questions (as I haue said) vvere mooued by new deuisers: and some all-  
waies



waies there vvere, that could, and did trie the matters with them by learning: but these very few, if we compare them with the multitude, besides that the said triall is very long: and many, before it can be made, passe out of this world, to their certaine damnation, if they go vncertaine. What other remedy, what better way is there than for such? Is there any, or is there none? If there be none, let vs eate and drinke, and make good cheare: for we shall die to morrow. But (thankes be to God) there is good remedie, there are also other waies inough and not only for the vnlearned and vn-skilfull multitude, but also for them that are of greatest learning, of deepest knowledge. Onely needefull here it is, that a mā be willing to be set in the right way, and to hold him in it. Who better learned than *S. Augustine*? Who more surely now in heauen? Hethen, besides learning, what other waies had hee to hold him right? To the Manichees, of whose sect once he was, thus he saith.

Con. Ep.  
fund. Cap.  
4.

*In Catholica Ecclesia, vt omittam sincerissimam Sapientiam, ad cuius cognitionem pauci spirituales*

*Spirituales in hac vita perveniunt, ut eam ex minima quidem parte, quia homines sunt, sed tamen sine dubitatione cognoscant: (cetera quippe turbam non intelligendi vivacitas, sed credendi simplicitas tutissima facit) ut ergo hanc omittam Sapientiam, quam in Ecclesia esse Catholica non creditis, multa sunt alia quae in eius gremio me iustissime teneant. Tenet consensus populorum atque gentium: Tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata: Tenet ab ipsa Sede Petri Apostoli, cui pascendas oves suas post resurrectionem Dominus commendavit, usque ad presentem Episcopatum Successio Sacerdotum: Tenet postremo ipsum Catholica nomen, quod non sine causa inter tam multas Haereses sic ista Ecclesia sola obtinuit, &c.*

In the Catho-  
like Church: to let passe most pure wis-  
dome and knowledge, to the percea-  
uing whereof, a few spiritual men in this  
life doe attaine, so that they perceaue it  
in a very litle peece pardie, because they  
are but men: but yet without all doubt-  
ing: (for as touching the other multi-  
tude, it is not quicknesse of vnderstand-  
ing, but simplicitie of beleeuing, that  
maketh the most safe) that I omit ther-  
fore



fore this wisdom, which in the Catho-  
like Church to be you (Manichees and  
other Heretikes) doe not beleue: many  
other things there are, which in her lap  
most worthily do keep me. There keep-  
eth mee consent of peoples and nations:  
There keepeth me authority, by Mira-  
cles begonne, nourished by hope, by  
Charity increased, by Antiquity made  
firme and sure: There keepeth me Suc-  
cession of Priestes from the very See of  
Peter the Apottle (to whome our Lord  
after his resurrectiō committed the fee-  
ding of his sheepe) euen to the Bishop  
that now is: There keepeth me finallie  
the very name of Catholike, which  
not without cause amongst so many he-  
resies this Church alone hath obtained,  
&c. And in an other place to the same he-  
retiks he saith againe: *Christo esse credendum,  
credidi fama, celebratē, consensione, vetustate  
roborata. Vos autem & tam pauci, & tam tur-  
bulenti, & tam noui, nemini dubium est, quin  
nihil dignum auctoritate praeferatis.* That  
Christ must be beleued, I beleued fame  
(or authority) fortified with vniuersali-  
ty, consent, and antiquity. But you (He-  
retikes)

retikes) being both so few, and so dissentious, and so newrisen, no man doubteth, but that you shew nothing that deserueth authority.

Here (as wee see) this most learned, most holy, most renoumed Father allegeth many most worthy reasons (as hee tearmeth them) to hold him still a Catholike. As indeed vpon that matter he wrote his whole said booke *De vtilitate credendi*, Concerning the vtility of beleuing. So did Tertullian of the same matter write his booke *De prescriptionibus Hæreticorum*, Of exceptions against Heretikes. And also Vincentius Lyrinensis, his booke *Contra prophanas omnium hæreseon nouationes*. Against the prophane innovations of al Heresies. These their books they wrote of the most iust and worthy reasons, which there are to mooue anie man to forsake al Heresies, and to lue & die a catholike. which bookes I wish all such my deare Countrimen to read, as will know the truth, and specially the holy Scripture of the actes of the Apostles, with Saint Beedes Ecclesiastical Historie of our own Nation.

What



What such reasons may to that purpose be gathered out of those Authors, and their like, grounded all vpon most certaine and diuine authoritie, I in this Treatise haue in part declared: shewing particularly, in euery one of them, some vndoubted cause to moue any man to belecue vs, and not the Protestants, Puritants, nor other Heretikes: & in all together, that nothing there is to be demanded of a Christian man, but vvith vs it maketh plainely, and against them plainely: no such thing against vs, no such thing vviththē. What those things are, *S. Augustine* a litle before did partly vtter: and by reading ouer this Treatise thou shalt more fullie know. Which whosoener will vouchsafe to doe vvith any crumme of the feare of God, I meruaile much, but hee will confesse in his mouth or heart, that the truth of Christ is on our side. So plainely shall he here perceauē, that our religion it is, vvich was deliuered to the world by Christ our Lord and his Apostles, vvich also euer since hath still continued, & which is also most sure hereafter to continue  
 alwaies

alwaies to the end: no might nor ma.  
 no craftes nor wiles euer able to cast  
 downe. Whereas all other Religions,  
 which before in part I rehearsed out of  
 all Ages, as they had their beginning, so  
 haue they had also their ending: except  
 only these present Sectes brought in by  
 Luther: whose end also yet, no doubt,  
 shalbe seene, as hath bin seene their be-  
 gining, & that as it were but yesterday,  
 they neuer being so much as one Age,  
 yeare, day, or houre, in any part of the  
 world before.

Al this, and much more of like impor-  
 tance, shal he find here most clearly pro-  
 ued. That and if they also, which please  
 themselues in thinking that there is no  
 God nor Christ, will read the same: I  
 hope, that therby with the grace of God  
 they shall see, how fowly they deceaue  
 themselues. Howbeit vnto them I ment  
 not this small labour of mine. For that  
 which should haue bin prepared for the  
 directly, should haue bin (I know) some-  
 what of another sort. which hereafter  
 might peraduenture be done, but that it  
 is a shame of all shames, only to heare,  
 B that



Christian stockes are growen such  
 pes so out of kinde. Yet because the  
 Catholike faith and the faith of Christ  
 stand both vpon one and the selfe-same  
 groundes (as in deed they be all one but  
 only that Heretikes forsaking the Ca-  
 tholike faith, thinke yet that they haue  
 not forsaken Christ his faith) such a one  
 shall in perusing these groundes of the  
 Catholike faith, vnderstand withal ma-  
 ny groundes of Christ his faith: as, that  
 he is now come not to beleue in Christ,  
 hee came thither by forsaking first the  
 Catholike faith, And therefore (as I haue  
 said) if it will please him to know these  
 groundes, and to consider wel vpon cer-  
 taine of them, he shall (with the helpe of  
 Christ) return again both to the Catho-  
 like faith, and to the faith of Christ. And  
 so I trust, that by the grace of god it shal  
 do good to al sorts of men, confirme Ca-  
 tholikes, reclaime Heretikes, and light-  
 en euen the Atheistes themselues.

But and if any man will needes conti-  
 nue wilful and obstinate, as (no doubt)  
 very many wil: *Non enim omnium est fides,*  
 for faith is not for all men: yet because

*Nemo*

*Nemo perit, nisi filius perditionis*, let others in the name of God looke vp, and no more take darkenes for light, night for daie, poyson for medicine, death for saluation. Let no man, nor nothing make Christian men to go from Christ. Let none keepe the Children of the Church out of the Church. They that needes wil perish let them perish by themselves alone. Let the remaine alone without the Church, that will not returne vnto the Church. Let them alone pay the price of their heades & rebellion, who for nothing that Moyses saith or doth, wilbe brought to yeld, vntill God doth shew his might vpon them, as he did on Pharao. They that will not be drowned with them in Hell, come out of Egypt in the name of God with the children of Israel. Christ hath sent vs this time, to make the proued knowen and manifest, to see who loueth him, or the world, better: denouncing plainly to vs al, that *Whosoener loueth Father or mother, more then me, is not worthy of me: & whosoener loueth son or daughter aboue me, is not worthy of me, & whosoener taketh not his Crosse, & foloweth me, is not worthy of me.*



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Let vs therefore both for his feare, & for his loue, take affliction for his sake. What auaieth it a man, to saue or gett, say not a few akers of Land, a house or two, yea a Kingdome or Empire, but also the very whole vniuersall world: and then a litle after not only to forgo al that againe, but also to leese irreparably himselfe and his own soule? If therefore it chaunce any man, to leese for his cause either house, or brethen, or sisters, or father, or mother, or wife, or children, or lands and liuings: let such a one remember his fidelity & omnipotencie, & that he hath saied, *Hee shal receaue an hundred-fold as much, and inherite euerlasting life.*

If some mighty & trustie person, king or Queen, should say vnto any one of his subiectes, forgoe for my sake to day thy liuing, & to morow I will giue thee another as good or better: who would not, only to haue his fauour, accord to his desire? what is it thē els but lacke of faith, or rather plain infidelity, that for Christs word, whose might, and trustines, and reward is incomparably greater, hys loue infinitely better, we wil do nothing? doubt-

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doubtlesse either his promises, or his menaces, or both, we doe not beleeue.

Verily, if wee haue but one graine of faith, then will wee doe not only with those our exteriorrs, but also with our life it selfe as he requireth. *He that findeth his soule, shall leese it, saith he: and hee that leeseeth his soule for me shal finde it.* Or do we think, that we deny not him, vnlesse we say expressely, I deny Christ? be not deceaued. Doth not Saint Paul say of some *factis autem negant*, that they deny God by their deedes? and doth not Christ himselfe say, *Qui recipit vos, me recipit.* Hee that receaueth you, receaueth me? And againe to Saul doth he not say, *Quid me persequeris*, why doest thou persecute me whereof Paul himselfe saith, *persecutus sum Ecclesiam Dei*, I did persecute the Church of God? Doth not Christ againe make these two al one, *Beati qui persecutionem patiuntur propter iustitiam*, and, *Beati estis cum persecuti vos fuerint propter me*, Blessed are they which suffer persecution for righteousnes, and, Blessed ye are when they persecute you for me? And againe wil he not say in his generall Iudgement

*do ... 10.*

*Tit. 4.*

*Mat. 10.*

*Act. 9.*

*1. Cor. 15.*

*Mat. 5*



## THE EPISTLE.

at the last day: *Quamdiu fecistis vni ex his fratribus meis minimis, mihi fecistis. Quamdiu non fecistis vni de minoribus his, nec mihi fecistis?* For as much as you did it to one of these my brethren the lowest, you did it to me: & for as much as you did it not to one of these the lowest, neyther to me you did it: therefore thinke we not, but that there be diuers and sundry waies both of confessing, and also of denying him. If we haue but common wit vvith vs, we may consider, that it is extreame folly: the things which very quickly wee must forgoe, whether we will or no, not to forgoe them a little sooner for Gods sake, who gaue them vnto vs, and vvho will restore them againe, yea, and that so much more and better, as wee haue not seene, nor heard, nor cannot think. Blessed be god our most merciful father, that daily giueth into the hearts of many for to suffer, & encrease he, and multiplie his gift vnspcakable. By that may we hope, that al shalbe wel: & that the sooner, the more that he will stir to suffer. Which is so litle to be abhored either of the sufferers themselues, or of their brethrē, that  
in

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in respect thereof we rather may, & say with *S. Cyprian*, as hee said of Afr. his Countie in like time of persecution  
*O beatam Ecclesiam nostram, quam sic honor diuine dignationis illuminat, quam temporibus nostris gloriosus Martyrum sanguis illustrat. Erat ante in operibus fratrum candida, nunc facta est in Martyrum cruore purpurea, floribus eius nec lilia nec rose desunt.*

**O** happie is our Church, whome the honor of Gods grace doth so lightē: whom in our daies the glorious blood of Martyrs doth glorifie. She was in the workes of our brethren white before: but now she is become in the blood of Martyrs of purple colour. Neither lillies nor roses are wanting to her flowers.

And so vvith his wordes in the same place I conclude this Preface: *Certent nunc singuli ad vtriusque honoris amplissimam dignitatē, vt accipiant coronas vel de opere candidas, vel de passione purpureas. In cœlestibus castris & pax & acies habent flores suos, quibus miles Christi: ob gloriam coronetur.* Let each man now labour to attaine the most noble dignity of both honours: to get Garlandes, either white by working: or purple by suffering. In the heauenly camps both peace & the field haue their flowers, whereof to make for Christ his souldiars garlands of glory.



ne approbation of this Booke, according to  
order of the Councell of Trent. Sess. 4.

**H**IC Tractatus a familiari meo Richardo Br-  
stow S. Theologia Licentato, vulgari An-  
glorum idiomate scriptus, illustrissimas quas-  
ue notas, quibus Ecclesia Catholica vera in Religi-  
ne sententia ab Hereticorum falsa vanitate discerni  
possit, magna perspicuitate, ordine, & arte complecti-  
ens, est per omnia Catholicus, doctus, & lectione ac  
prælo dignus: quem solum si dulcissima mihi Patria  
grauiter & attente legat, mirabitur se ab omnium  
Temporum, Gentium, Doctorum firmata fide, a tam  
paucis, tam nouis, tam turbulentis, tam malis, tam in-  
doctis, tam inter se pugnantis hominibus posse di-  
moueri.

Ita Censeo Guilielmus Alanus, S. Theol. apud Du-  
acum Professor Regius. 30. April. 1574.

Which is thus in English.

**T**HIS Treatise written in the English tongue  
by my louing friend Richard Bristow Licenti-  
at in Diuinitie: conteyning with great perspi-  
cuitie, order, and arte, diuers most excellent markes,  
whereby to discern in Religion the true iudgement  
of the Catholike Church from the false vanitie of the  
Heretikes; is in all points Catholike, learned, & wor-  
thy to be read and printed. Which alone if my coun-  
trie most sweet vnto me, will earnestly, and diligent-  
ly read, it will meruaile, that frō the grounded Faith  
of all times, Nations, and Doctors, it can be remoued  
by so few, so new risen, so busie, so euill, so vnlearned  
fellowes, and so at variance amongst themselues.

So doe I giue my censure, William Allen, the Kinges  
Professor of Diuinity at Douay. 30. April. 1574.

A



# A TREATISE OF DIVERS PLAINE,

AND SVRE VVAIES TO FINDE

out the truth, in this dangerous time of  
Heresie : conteining sundry Motiues

*vn̄to the Catholike Faith, or Considera-*

*tions to moue a man to beleene the*

*Catholikes and not the*

*Heretikes.*



**I**T is a thing very well  
known to most mē of  
vnderstanding plain-  
ly perceaued of all  
that haue made en-  
quiriethereof, and by  
the effect (also thanks be to God) in  
the reclaiming of many thousand souls,  
euidently declared: that as touching the  
controuerfies of this vnhappie time, the  
Catholikes haue in euery point suffici-  
ently



## MOTIVES TO THE

Consider  
whether  
this a-  
lone be  
not a suf-  
ficient  
motiue.

ently & manifestly proued to the world, the truth to be of their side, by bookes written of the seuerall matters, not onlie in the latine tongue, but also in the common vulgar tongues of most Nations: namely in our English tongue, so substantially, that their aduersaries the heretikes knowing they haue nothing to gainsay, haue not dared, once to goe about the answering of most of the said Catholike bookes, but faine to get them forbidden by proclamation, although themselues prouoked confidently the Catholikes to write them. And for those few that they haue gone about to answer, they haue made such numbers & heapes of shamelesse and open lies in their answeres, that very many of al degrees haue by examining their said answeres, bin to the Catholike Faith conuerted: which, as it is like, by the Catholike bookes alone had neuer bin conuerted.

All this is, or may be plaine enough to al that haue desire to know the truth, or care to saue their soules. Others, which will not see the same, they are but such, as Saint *Paule* speaketh of, when he

he sayeth: *That and if our Gospell be yet hid-*<sup>2</sup>  
*den, it is in them which perish, hidden, in*  
*whom the God of this world hath blinded their*  
*unfaithfull heartes, that there shine not vnto*  
*them the light of the Gospell of the glorie of*  
*Christ.* Yet thinke I not all that are not  
alreadie turned to be such. For well I  
wote, that some there are, which haue  
not, nor cannot come by the said books:  
some, that lacke leysure to peruse them:  
some, that thinke it ouertedious to read  
so many, or any one of them: some that  
thinke many of them, either for the mat-  
ter, or for the handling, too hard for  
them: and yet these either desirous, or at  
least, content to learne, if they might  
see a readier, shorter, and easier way  
thereto.

For such therefore I will, by the help  
of God, in this brieife Treatise, open and  
shew very many such waies, most sure,  
most plaine, and withall most short: that  
whosoever would soone dispatch, shall  
in any one of them finde his desire: and  
yet who so that will walke them all ouer,  
shall not finde it long. Yea, and this I  
adde moreouer, that wheras by the rea-  
ding



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ding of a whole booke of the other sort aboue-named, hee shall learne but one truth, or not many moe then one: nor by reading them al, learne but only certaine truthes: as of the B. Sacrament, of Purgatorie, of Confession, of the Supremacie, and such like: and so hauing learned them, may remaine notwithstanding doubtful in others: he shall by reading this treatise, yea or any part almost thereof, learne all truth, and that not only that is this day in question, but also that eyther hath bin, or may be in question betweene the Christians.

I speake not this vpon confidence of myne owne wit, or in commendation of my selfe, God is witnes: But the truth is, that the preiudicies and evidences for the Catholike faith against all Heresies, are innumerable, and insuperable: and my chaunce it hath beene, through the mercifull prouidence and goodnesse of God to liue certaine yeares in companie with Catholike men of great vertue, wisdom, & knowledge, blessed of God most liberally with his graces, such as our miserable Countrie is not worthy of:

of: whose daily familiar talke of such thinges I haue vsed to heare, as to my great admiration: so likewise with all diligence and attention.

And what I haue through such communication at sundrie times, or of my selfe at other times, by meanes thereof obserued: I purpose, as memorie shall serue me, & God assise me, being therevnto both iustly mooued, and earnestly required, in this booke at once to vtter it in part, rather for a little taste, then for a full & iust discourse, and that onely to Gods glorie, lightning of mine owne sinfull burden, and soule-health of my deare Countrimen, knowing both their exceeding great need of such helps, and also the vndoubted and present vertue of the remedies to such as will receaue them.

And therefore wheras againe there be many, which for worldly feare, or reachlesse negligence, or proud disdaine, will not read bookes: vpon whom yet good may be done in talke and conference by Catholike charitable men that haue, or may haue accesse vnto them, knowing  
meanes



meanes and wayes of perswasion : this Treatise vnto such Catholikes may be a Manual or Enchiridion, readie alwaies at hand to minister vnto them (for the perswading of such their friends) choise of inuention. Wherein I beseech all Catholikes for the loue and mercie of God to be earnest and diligent, knowing, that as Saint Iames saith, *He that causeth a sinner to turne from his error into the way of truth shall saue his soule from death, and couer a multitude of sinnes.*

Wel then in the name of God to perfourme these premisses : this first is certaine & generally confessed, that, whereas al which professe the name of Christ, be (in respect of their beleefe) either catholikes or Heretikes: for finding of the truth of Christ, as our Sauour said then to the Samaritan woman, *Salus ex Iudeis est*, Saluation is of the Iewes, and not of the Samaritans: so now Catholikes must be sought vnto, and Heretikes, as corruptors of the same truth, must be auoyded. For vnto this purpose saith Saint Paule to Titus his Disciple and Bishop of Crete: *Aman that is an Heretike after one*

or two admonitions, doe thou auoide: knowing, that such a one is subuerted and sinneth, being by himselfe condemned: euen so as some malefactours in prison, hang themselves before the Assise, being so their own iudges, and not abiding for the sentence of the ordinary Iudge that cometh in circuite. For so Heretikes cast themselves by running out of the Churches vnitie of their owne accord, whereas murderers, aduouterers, theeues, and such others abide within, vntill by excommunication they be throwen out. And to the same purpose in an other place hee reckoneth vp *Heresies* amongst the works of the flesh, together with fornication, aduoutrie, idolatrie, sorcerie, murder, and such like: saying of them all in generall, that who so doe such things, shall not inherit the kingdom of God. But on the other side, the Catholike Church wee doe all in the Creede of the Apostles profess to beleue, saying as the sayed Apostles haue taught vs: *I beleue the Catholike Church*: And the same with more wordes, in the Crede of S. Athanasius: *Who soeuer hath a will to be saued before all things it is requisite,*



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site, that he hold the Catholike faith: which vnlesse a man keepe whole & sound, without doubt for ever shall he perish.

This profession make not we only but our aduersaries also with vs, publikely & solemnely in their cōgregations. So that it is, as I haue said, sure in it selfe, and also of vs both confessed, that as with the Catholikes is truth and saluation, so with the Heretikes are errours and damnation. If therefore I proue that we be Catholikes, and they Heretikes: it will follow therevpon necessarily, that we haue the truth, and the whole truth, and nothing but the truth: and that they are farre from the truth, and without, & against the truth: wee therefore to be beleeued and folowed, they to be forsaken and detested. This then with Gods helpe will I most plainly shew diuerse and sundrie waies: and euery one way by himselfe so euident, so sure, so vndoubted, as the walker therein shall see, that there is no feare of misleading.

Name

*Name of Catholikes.*

**A**ND to begin with threemost cer- I.  
taine waies, all of one sort : who so  
that will consider well vpon our verie  
names and callinges, hee shall know by  
them, who are Catholikes, and who are  
Heretikes: as readily, easily, & certaine-  
ly, as such a Citie is knowen by the name  
of London, and such a Countrie by the  
name of England.

Then first I say: that whosoever are  
in the world commonly called Catho-  
likes, or knowen by that name, they vn-  
doubtedlie are Catholikes, and so at  
length haue alwaies of all men beene  
knowen and confessed to be, whatsoever  
sinoke for a while their enemies make a-  
gainst them, by putting other names  
vpon them. Or let our aduersaries shew  
the contrarie: let them if they can, cut  
of anie Historie bring forth a companie  
of men, at any time since Christs Ascē-  
tion, knowen commonly by the name  
of Catholikes, which notwithstanding  
were not Catholikes, but prooued He-  
retikes. Certaine it is, that they can-

C

not



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not bring forth any such companie. For neuer was there such, nor neuer shall there be.

con. Ep.  
fund. ca.  
4.

And therefore was *S. Augustine* bold (in alcedging to the Manichees the causes that held him in the lap of the Catholike Church) after others thus to say: *Tenet me postremo ipsum Catholica nomen: quod non sine causa inter tam multas haereses sic ista Ecclesia sola obtinuit, ut cum omnes haeretici se Catholicos dici velint, quarenti tamen peregrino alicui, ubi ad Catholicam conueniatur, nullus Haeticorum vel Basilicam suam, vel domum andeat ostendere.* In the Catholike Church there holdethime finally the very name of Catholike: vvhich not without cause amongst so many Heresies this Church only hath so obtained, that whereas all Heretikes would haue themselves to be called Catholikes, yet to a straunger asking, where I pray you, doe the Catholikes meete at seruice, none of the Heretikes dareth to shew their owne meeting place. As also at this day wee see traueiling in Cities of Germanie, vvhere are Churches of both sorts, that if vvec aske anie Heretike there, vvhich I pray you

you is the Catholike Church, he directeth vs by and by to the Church vvhether Masse is said. And that this Motiue of *S. Augustines*, leaneth not only vpon his authoritie (which yet were sufficient in this case to any reasonable man) but also vpon very good and true reason: it may be soone perceiued by this, that there he saith: *All Heretikes would haue themselves to be called Catholiks*, which also at this day you see the Protestants doe desire. For why are they also desirous of this name, but only because that they which indeed haue the name, are also indeed euermore true Catholikes: and so the name alone sufficient to moue any man to be of that side? As likewise, all Heretikes desiring to haue it seeme, that there maketh for them Scriptures, Miracles, Fathers, Martyrs, and such like (of which I will speake more hereafter) doe euidentlie therby declare, that company, for whom in deed such thinges doe make, to haue with them both truth and saluation.

Againe in another place the same holy Doctor saith: *Tenenda est nobis Christiana religio, & eius Ecclesie communicatio: quae Ca-* *De ver. rel. c. 7.*  
*tholica*



## MOTIVES TO THE

*tholica est, & Catholica nominatur, non solū a suis, sed etiā ab omnibus inimicis. Velint enim nolintue, ipsi quoque Heretici, & Schismatum alumni, quādo non cum suis, sed cum extraneis loquuntur, Catholicam nihil aliud quam Catholicam vocant. Non enim possunt intelligi, nisi hoc eam nomine discernant, quo ab vniuerso orbe nuncupatur.* Wee must hold the Christian religion and the companie of that Church, which Catholike is, and Catholike is named, not only of her own, but also of al her enimies. For will they, nill they, the Heretikes also and Schismatikes, when not with their owne, but with straungers they talke, they call the Catholike nothing but the Catholike: for they cannot els be vnderstanded, vnlesse by that name they discern her, by which of the whole world shee is called. This therefore is proued, they to be the Catholikes, that Catholikes are called.

Will they now denie, that we be called Catholikes? The world doth beare vs witnesse. For (besides the foresaide note of the Cities of Germanie) I aske them, when as in bookes written now a dayes wee be named Catholikes euerie-where.

where, whether that the reader knoweth not straight waies, who by that name are meant? In this very booke speak I not plainly enough, whē I so call our selues? Or thinketh any man by that name, that I am some Lutheran, Protestant, or Puritan? Why els doe they mocke at the very name of Catholikes (and not at vs only) nicknaming it Cacolikes, & Cartholiks? Or why els did *Luther* in Germanie cause the Creed to be turned, *I beleue the Christian Church*, & not, *I beleue the Catholike Church*? What els meant *Jewell*, to entitle his Replie to *D. Harding*, *A Replie against the Roman Religion*, which of late hath bin accounted *Catholike*?

Luther.

Jewell.

Finally, any indifferent man may see, & will acknowledge as much to be confessed in the new Legend set out of late by *Laurence Humphrey* (although not greatly liked, I dare say, of his fellow-Puritans) for the canonization (and please you) of *Saint Jewell*. Where hee saith thus: *Erravit, qui Pontaco suggestit, Londini solum praesedisse laicos, neque doctos, neque Catholicos*. Hee erred, vvhich infourmed *Pontacus*, that at London (in the pre-

Hūphrey  
the Puritan.Jewell a  
new saint  
of Pope  
Hūphries  
own making.

How er-



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ed he,  
o, whose  
History  
Humphrey  
him- selfe  
here vna  
wares cō  
firmeth?  
For Ca-  
tholikes:  
faith hee,  
were pre-  
sent, as  
lookers  
on & ear-  
nest defe-  
ders.  
What  
then? but  
none  
such  
were mo-  
derators,  
saue only  
lay lords  
& vnlear-  
ned He-  
retikes.  
*Ergo.*

tensed Disputations at Westminster, were moderators only lay men, neyther learned, nor Catholike, *An. 1. Eliz. Ade- rant non solum homines Catholicissimi, id est, Papisticissimi, qui spectatum venerant, sed alij eiusdem Catholicissimi acerrimi propugnatores, &c.* Present there were not onely men most Catholike, that is to say, most Pa- pisticall, who came to looke on, but o- ther most earnest defenders of the same Catholikedome. And againe: *Primam causam, & primariam, & fere solam, omnium malorum, contentionum, deformationū & quasi Equum Troianum intra Ecclesie muros nobis omnibus insidiantem, fuisse hactenus, & esse hodie, Catholicam a Scriptura sancta defectio- nem, & precipue vestrum Papismū.* The first cause and formost, and only in a maner, of all euils, contentions, deformations, & as it were the Troian horse, which with- in the Churches wals lieth in wait for vs all, hath beene hither- vnto, and is at this day, Catholike reuolting from the holic Scripture, and specially your Pope- dome.

Where what hee meaneth by Catho- like reuolting, who seeth not? Although  
to

to helpe his cause he would seeme to distinguish from it the Popedome (as he tearmeth it) contrary to his own interpretation afore, but in deede to his meruailous disaduantage: whiles that in the same his distinction, whether we be Catholikes or no, hee chargeth the Catholikes with reuolting, as well as vs, who soeuer they be. True it is, that in the same place aforegoing hee tearmeth vs *Pseudocatholicos*, falsenamed Catholikes. But euen so haue I with myne owne cares heard him (which manie moe also may remember) in the Diuinitie Schole at Oxford in his fond vnlearned Readings, tearme S. *Augustine* also himselte and his felowes: being not ashamed in his controlling of our worshipping of Saintes, to allege this as good authoritie, that *Faustus* the Manichee Heretik for the same did say in his time *Pseudocatholicis*, to the falscatholikes: *Idola vertitis in Martyres*, The Idols you haue turned into Martirs. These *Pseudocatholici*, who they were, *Saint Augustines* wordes declare: *Hinc nobis calūniatur Faustus quod Martyrum memorias honoramus*, in hoc dicens

*Apud  
Aug.  
eo Fauf.  
li.ca.4.*

*Li.20.*

*ca.23.*



## MOTIVES TO THE

*nos idola conuertisse*. With this doth *Faustus* entwite vs, because wee honour the Martyrs memories, saying, that into this we haue turned the Idols. Neither can *Humphrey* or any other prooue, that eyther now, or then, or euer, were or shalbe in the world any *Pseudocatholici* at all, any (I say) commonly named Catholikes, but only true Catholikes. Wherefore in calling vs *Pseudocatholicos*, hee graunteth vs to be true Catholikes, such as were also those *Pseudocatholici* in *Faustus* time.

So the, both these haue I inuincible proued, that the generally named Catholikes be Catholikes: and that wee be so named catholikes, and for that name mocked at by our Aduersaries. vwhereof it foloweth, that we be catholikes: and therefore, that we haue the truth. A most certaine demonstration, which no Aduersarie of ours can with any reason gainsay, and sufficient by it selfe alone, to satisfie any man that will be satisfied. But yet of aboundance will I shew the other waies.

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Name of Heretikes.

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**S**ECONDLY: whosoever are of them II.  
which professe Christ, commonlie  
called Heretikes, and plainly known  
by that name, they vndoubtedlie are  
Heretikes, and so euer haue in the end  
proued. Or let them giue me out of all  
Antiquity so much as one example to  
the contrarie. Certaine it is, that they  
can not: but for it are all the examples  
that euer were. As the *Arrians* in theyr  
time were commonly called Heretikes:  
which we see euery where in the workes  
of the holy Fathers then written against  
them, and to this day extant. So in their  
time the Nestorians, the Macedonians,  
the Eutichians, the Pelagians, the Do-  
natistes, and in breife all others that He-  
retikes were called, Heretikes are pro-  
ued. For which cause Saint Paule sayeth Gal. 5.  
*Manifesta sunt opera carnis.* The workes of  
the flesh are manifest: which are forni-  
cation, Heresies, Murder &c. For as  
Fornication, Murder & the rest, straight  
vpon their naming, are abhorred: so the  
very name of Heresies and Heretikes is  
ama-



a manifest word of naughtines.

will they now say, that *Heretikes* is our name? Yea, somuch as in their owne Lawes, Bookes, Sermons, and common talke of vs? Or vwill they denie, that they be knowen themselues by that name? But who, I praie you, in reading the Catholike Bookes of thys time, theré finding them commonlie so named, sticketh at that terme, not knowing or doubting who are named? Or els why feared they in their Inglish translations of the Bible to set the name of *Heresies* and *Heretikes* where *Saint Paul* so hath it, specially in the Greeke, out of which they pretend to make their translations: putting for it, the worde *Sectes*, and, *a man that is author of Sectes*? Is it not euident hereby, that they know wel, that the reader finding in *Saint Paul* the word *Heresies* or *Heretikes*, would by and by thinke vpon them?

Againe, why els did they in their Apologic of their Inglish Church alledge for their defence, that *S. Pauls* doctrine also was by the Iewes called *Heresie*? As though that, bycause the  
vnbe-

vnbelceuing and blinded Iewes so rearm-  
 ed the faith of our Sauour Christ, S.  
*Paul* would haue vs not to thinke yll of  
 them, that by the Christians should so  
 be called: nor to regard what hee wrote  
 to the Galathians, that heresies be  
 workes of the flesh, keeping a man from  
 the kingdome of God, no lesse thē mur-  
 der it selfe, and fornication: and to *Titus*  
 likewise, that an Heretike must be auoi-  
 ded as a most peruerse sinner. Finallie,  
 vnlesse it had binne too euidēt, that  
 they are named Heretikes, and known  
 immediatly by that name: *Luther* their  
 Grandfier would neuer in his booke in-  
 tituled: *Nota vera Ecclesiae: Markes of the*  
*true Church*, haue giuen vs for the seuenth  
 marke, that the people of God are (spite of their  
 teeth) commonly called Heretikes: *Cognuntur au-*  
*dire Heretici*. I stand to long vpon things  
 that be plaine.

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Name of Protestantes.

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**T**Hirdly therefore: who soeuer in III.  
 respect of the doctrine which they  
 professe, haue a newe name made  
 of



## MOTIVES TO THE.

of some mans name, or otherwise taken vp, whereby they cōmonly terme themselves, and in the world generally be termed, and immediatly knownen thereby: they vndoubtedlie are Heretikes. And therefore Lutherans, Caluinistes, Protestants, Precisians, Vnspotted Brethren, and Puritans, most certaine lie are Heretikes: as were the *Nicolaites* of whom the Scripture it selfe maketh mention. Or let them giue mee an example to the contrarie. Sure I am, that they can not. It is a rule that the Auncient Fathers in their times with great consent alwayes gaue the people, to know Heretikes thereby: as out of diuers of them I could shew, but that I mynde not here nomore but brieflie to insinuate vnto such as are desirous to learne or to teach the truth, what waies they maie with ease, and without error come to their desire.

Hereafter, if any of the Heretikes more obstinat and venturous then hys felowes, shall endeouour to make me answer: I will with Gods helpe more largelie proue and declare this & other  
my

my conclusions. Now may Saint Hierome  
 alone suffice: *Sicubi audieris* (saith he) *cos,* *Aduer.*  
*qui dicuntur Christi, non a Domino Iesu Chri-* *Lucif.*  
*sto, sed a quopiam alio nuncupari, ut puta, Mar-* *Vide Chri*  
*cionitas, Valentinianos, Montenses, siue Cam-* *soft. hom.*  
*pates: scito, non Ecclesiam Christi, sed Antichri-* *33. in Ac-*  
*sti esse synagogā.* If any where thou heare *ta. & lu-*  
 the, which are said to be of Christ, to be *stin. in*  
 tearmed, not of our Lord Iesus Christ, *Troph. ne*  
 but of some other: as Marcionites, Va- *& Opt.*  
 lentinians, Hil-brethren, or Field-bre- *li. 3. con.*  
 thren: be thou sure, that they are not the *Parm. &*  
 church of Christ, but the synagogue of antichrist. *Ire. con.*  
*Her. li. 1.*  
*ca. 20. &*  
*Laet. li. 4.*

Here I know, they are wont to an- *de vera*  
 swere, that amongst vs also some be cal- *sap. ca. 30*  
 led *Benedictines, Franciscans, Dominicans,* *et Aug. de*  
*Hieronimians, Augustinians, and such like:* *util. cred.*  
*cap. 7.*  
 But who seeth not, that those some are  
 not so called for profession of any special  
 Doctrine brought vp by those holy mē,  
 Saint Benet, Saint Francis, Saint Dominicke,  
 Saint Hierome, and S. Augustine? but only  
 because they professe to liue after a spe-  
 ciall rule of life deliuered vnto them by  
 those Fathers, to the better keeping of  
 Gods commandements: so as in the old  
 Testament, in figure of these Religious  
 men,



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*Iere. 35.*

men, did the Rechabites. But our Adversaries haue their names, I saie, for doctrine: and that is it, that *Saint Ierom* and the other Fathers do giue vs as an vndoubted marke of Heretikes.

Wel, but we are called Papistes, they will say, for doctrine. To that I answer: wee doe not so call our selues, neither be wee so called in the world abroad, but Catholikes euerie where, as in *Italie, Spaine, Fraunce, &c.* VVhich they that trauaile, can beare me witnesse but it is a name put vppon vs by the Heretikes: as their vse hath alwaies binne to doe, to tearme the Catholikes by certaine odious names. So did the Arrians tearme vs Homousians & others otherwise. For, that these be not our names, it is most euident by this, that wee were manie hundred yeares, as they know themselues and confesse, before those names were inuented: and all that time were wee not without a name. Let them name their eldest author or witnes of that name, and if I proue not, that vvee were then aboue a thousand yeare old: let Papistes be our name. I say therefore  
with

with Saint Augustine: *Quod quærentibus satis est, vna est Catholica, cui hereses alia diuersa nomina imponunt, cum ipsæ singula proprijs vocabulis, quæ negare non audeant, appellentur.* There is one Church Catholike, vppon the which diuerse Heresies put diuerse names, whereas they, euerie one, themselves are called by propre and speciall names which they dare not to denie. And this is sufficient for such as seeke of whom to learne the truth.

If last of all they say, that yet by our owne Confession we are called Catholikes which is an other name then Christians, and therefore in danger of Saint Hieromes sentence aboue pronounced: they trouble me sore, I graunt, and put me to my shiftes to answere it well. But they doe withall, y e wot, as a man that would refuse to be sticked by mee with my sword, and would runne vppon my speare. For you know pardie, by my first note, that the name of Catholikes serueth well my turne, quite to dispatch them, what soeuer exception they pretend thereby to make against this third note. For, that it is no good exception,  
you



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you may hereby perceave, because the Fathers make both notes, as I haue declared. Wherefore the one destroyeth not the other, but they stand both well together. The cause thereof is this, for that christians and catholikes are both but one name, and so of the Fathers vsed and accompted: who therefore commonly deny Heretikes to be Christians, because they are not Catholikes, that is to say, Christians of all Christendome, but only of some peece. The difference only is, that the name Catholike is plainer in this case, and inuented to be ioyned, as a very singular *Epitheton*, vvith *Christians*, so to put all out of doubt, in saying *Catholike Christians*. For if they were not all one, a man might as vvell say, *Heretike Christians*, which no man vseth to say. And so haue I by the verie common names, both of them and vs, made three most easie & most certaine probations, vnpossible of them to be controlled, that we are of the truth, and they out of the truth.

## Old Heresies.

**T**O proceede now to another like probation: whatsoeuer was Heresie in time past, the same is Heresie now also, and the holders of it, Heretikes, as they were of old: vnlesse any man be so vnfaithfull, or rather mad to thinke, that truth of Religion chaungeth with the time, and that it is false vvhich Saint Paule saith: *Christ Iesus yesterday, and to day, the same also for euer.* As certaine there- Heb. 13. fore as this is, that Christ & truth chaungeth not: so certainly shall it be proued in this part, that these men be Heretikes, and their doctrine Heresie. Which may be done, and (God willing) shall be done hereafter, if need be, in very many points of their doctrine. But because anie one point is sufficient to shew, that we must auoide them, as in the Arrians, Sabellians, and in manner all other olde Heretikes it is manifest, who alwaies for only one point were accounted damnable: it shall be enough, specially in this my breuitie, to bring forth one or two examples.

D

Well



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Well then: Heresie it was aforetime to deny, as these men doe, that praier or offering may be made for the dead. And that we plainly shew out of all Recordes of Heresies, left vnto vs by the writing of most approued Notaries. For the

Epip. her. Greeke Church let *Saint Epiphanius* bee  
75. scene, for the Latin Church, *Saint Augu-*  
Aug. her. *stine*, who both haue recorded it for the  
53. Heresie of a certaine Arrian named

*Aerius*, *Saint Augustines* wordes are these:  
*In Arrianorum haeresim lapsus, propria quoque*  
*dogmata addedit nonnulla dicens, orare vel of-*  
*ferre pro mortuis oblationem non oportere. &c.*

This *Aerius* being fallen into the heresie of the Arrians, ioyned also thereunto certaine positians of hys owne, saying, that we must not pray, or offer oblation for the dead, &c. Our men therefore hauing the same Position, it followeth plainly that they are Heretikes, as holding that which before was heresie, & so accompred in al Churches, both Greeke and Latin. And this were they neuer nor neuer shalbe, able to answer.

For another example, I chuse that cruell Heresie of theirs against the necessitie

cessitie of Childrens Baptisme, through the which they haue suffered, and stil do suffer to perish many thousands of those poore soules, not able to helpe theselues. It was of olde the Heresie of the Pelagians, that children might come to lyfe euerlasting without the Sacrament of Baptisme, as *Saint Augustine* in sundrie places witnesseth, mightily by the scriptures confuting the same: allegeing also against it, the testimonie of *Saint Ciprian*, with a Councell of 66. Bishoppes in his tyme, that they which suffer children to die without Baptisme, Deny Gods mercie and grace to men, and destroye soules: *Wheras Filius hominis non venit animas hominum perdere, sed saluare.* The Sonne of man came not to destroy soules of men, but to saue them. And in another place *S. Augustine* sayeth, that if a man wil be a Catholike, he must not so belecue, speake, nor teach. Againe in another place, that whosoever so saith, *Tanquam pestis communis fidei detestandus est*: he must be detested as the pestilence of common faith. *Qui profecto & contra Apostoli predicationē venit, & totam condemnat Ecclesiam.* Hee verelie

*Aug. har. 89. & de pec. mer. lib. 3. ca. 5. Cip. lib. 3. Ep. 8. de infant. baptizad.*

*Luke. 19.*

*Dē orig. can. lib. 3. cap. 8. Ep. 28.*



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both goeth against S. *Pauls* preaching,  
and condemneth the whole Church.

Therefore our Protestantes and Puritans for this their vnmercifull opinion, are not Catholikes, they are contrarie to the Apostle, they condemne the vniuersall Church of GOD, they are to be detested as corrupters of our Faith, as Heretikes, as Pelagians: and in deede farre worse than Pelagians. For vve reade not, that they vpon their Heresie least anie child vn baptized, as these doe great numbers: becaule they, although they promised them without Baptisme life euerlasting, falslie: yet not the kingdome of heauen also, foolishly (for they thought, that one might be in life euerlasting, without the kingdome of heauē) & therefore thought they good to baptize them, for the getting of that kingdome, though not for euerlasting life: whereas our Heretikes much more falsly than those, promise them both life euerlasting, and the kingdome of heauen & all: and therefore suffer them very often to goe awaie vvithout Baptisme, as a thing for them at all vnecessary. O vnmercifull

mercifull and cruell Heretikes.

All good people for the loue of God, & for pitties sake, see better vnto them: be euerie man vvith his acquaintance (vvho so hath anie amongst them) diligent, earnest, & instant, that their poore babies die not vnchristened. Thus haue I by two examples of old Heresies most vndoubted, prooued most plainely, that they are Heretikes: being both able, and readie (as I haue said) if need be to doe the like by many examples moe. Which examples for this time omitting, leauing them to the remembrance of euerie man that is but meanelly read in Diuinitie: I will now shew forth some other waies.

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*Miracles Dogmaticall.*

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**T**WO waies therefore most plaine, V. and readie will I shew by miracles, vvhich are all for vs, and none for them. Wherein although I might be so copious, as of this only matter to make great Volumes for our defence to their con-



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fusion : yet will I say very little , as my purpose : and yet sufficient , as my promise requireth . Being then for vs ( as it hath pleased God our Lord ) two sortes of Miracles, the one that may be called Dogmaticall, the other Personall : Of the first sort I set this Conclusion: who-soeuer haue at any time set them-selues against any Doctrine confirmed by Miracle, they haue beene against the truth. There can to this no instance be giuen. So that if it be shewed , our Doctrine ( vvhich these men resist ) to haue beene so confirmed : plaine it is , that they are enemies of the truth. But that can I easily shew in diuers & sundrie pointes of that our doctrine: as that, with Miracles hath beene confirmed , and vvith great numbers of Miracles, our doctrine of the Signe of the Crosse, our doctrine of Images , our Doctrine of Reliques, our doctrine of Pilgrimage, our doctrine of praying to Saintes , of the necessitie of Baptizing children , of Confirming by a Bishop , and of very many other things by vs taught & beleued, by the Heretikes denied and derided. But because

cause about so many pointes I should be too long, I will be content with one or two, and them out of such Authours as the Heretikes cannot denie, nor answer with their peeuish scoffing at some vncertaine or false Miracles, which they read in I know not what *Legenda Aurea*, and such other obscure apocryphal writings: As if that, because of certaine Gospelles fained in the name of Saint *Thomas*, *Nicodemus*, the Twelue, the Hebrues, &c. they would thinke therefore to scoffe out the authoritie of the vndoubted Gospels of S. *Matthew*, *Marke*, *Luke*, and *Iohn*.

And because about the holy Sacrifice of the Masse is our greatest variance, they hauing by open Edict set thereon the losse of an hundred markes to euerie one that frequēteth the same: the Masse shall be my first example, and Purgatory my other, because that is of them no lesse contemned, then the holy Masse, and one Miracle will I aleadge prouing them both. And first for the Sacrifice of the Masse. Saint *Augustine* is witnesse of a notable Miracle wrought therby in



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his owne time, in his owne Dioces, by  
a Priest of his owne. VVhich thus hee  
writeth: *Vir Tribunitius, Hesperius, qui apud  
nos est, habet in territorio Fussalensi fundum  
Cubedi appellatum. Vbi cum afflictione anima-  
lium & seruorum suorum, domum suam spiri-  
tuum malignorum vim noxiam perpeti compe-  
risset, rogauit nostras me absente presbyteros, ut  
alquis eorum illo pergeret, cuius orationibus ce-  
derent. Perrexit vnus, obtulit ibi Sacrificium  
Corporis Christi, orans quantum potuit, ut ces-  
saret illa vexatio: Deoque protinus miserante  
cessauit.* Hesperius a man of good wor-  
ship, who is here with vs, hath nere  
about Fussala a Farine named Cubedi.  
where finding by the affliction of hys  
cattaile and seruantes, that his house  
was yll troubled with wicked spirits:  
he besought our Priestes (for I was ab-  
sent) that some one of them would goe  
thither, with his prayers to driue them  
away. There went one: he offered there  
the Sacrifice of the body of Christ, pray-  
ing with all hys power, that the same  
vexation myght cease: and strayght  
waies through Gods mercie, it ceas-  
ed.

*De ciuit.  
Deili. 22.  
ca. 8.*  
See there  
a number  
of mira-  
cles for vs

The for-  
fait of an  
hundred  
markes  
was not  
then  
as yet en-  
acted.

Now

Now another Miracle for both the Masse and purgatorie together, I will recite out of our owne Countre-man *Saint Bede*, which chaunced in his time, in our owne Countrey, no lesse certaine, then merueilous. A notable thing (hee saith) is \* certainly knowen to haue bin done in the battaile, wherein was killed King *Elbuine*: vvhich I in no wise thinke should be leaft vntold, but that it wilbe profitable to the saluation of manie to rehearse it.

*Hist. Angli. li. 4. ca. 22.*

\* *Constat*

In that battayle was slaine amongst others of *Elbuines* souldiers, a young man named *Imma*, who hauing that day and the night following amongst the bodies of the slayne, lyen as dead, at length receauing breath againe, reuiued and sitting vpp, bounde hys woundes himselfe as well as he could. Then resting awhile, gat him vpp, and began so to goe his waie, where hee might finde frindes to see vnto him. In so doying found hee was and taken by him of hys enemies hoast, & brought to their Lorde an Earle of King *Edilredes*, of vvhom being asked what he was, hee feared to confesse



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confesse that he was a souldier : and rather answered, that he was a poore man of the countrie, and one that had a wife, saying that hee came with others such as he was into the Campe to bring victuals to the Souldiers. But the Lord for all this took him to him, bidding his wounds to be seene vnto: and vwhen hee waxed whole, in the night for running awaie he commaunded him to be bound: but yet bound he could not be, for straight, as they were gone that had bound him, the same his bonds were loosed: for hee had a brother, whose name was *Tunna*, a Priest and Abbot of a Monasterie in the Citie, which vnto this daie of his name is called *Tunnacester*. Who hearing him to be killed in the fight, came to seeke, if perhaps hee might finde his body, and finding another in all pointes very like vnto him, thought it had bin he, and brought the same vnto his Monasterie, buried him honorably, and for the loosing of his soule was diligent often to say Masse. By the saying whereof vvas done the thing that I haue tolde, that none could bind him but straight he was

was loosed. In the meane time, the Earle that kept him, began to meruaile, asking how it was that hee could not be bounden: whether perhappes hee had about him loosing letters, such as fables speake of, for which he might not be bounden. But he answered, that hee knew nothing of such sorceries: But a brother I haue (said he) a Priest, in my country, & sure I am, that he thinking me to be flaine, saieth often Masse for me. And if I were now in the other life, there should my soule by his intercessions be loosed from paines. After this when he was thoroughly recouered, the Earle solde him for London to a certaine Friar: but neyther of him, nor in the way thither could he by any meanes be bounden, but still his enemies laying on him sundrie kinds of bondes, still vvere they loosed. When then hee that had bought him, saw that in bondes hee could not be holden, hee gaue him leaue to ransome him-selfe, if hee could. For after \* the \* Coun-  
 third houre, at vvhich the Masses were ting from  
 vvont to be said, verie often were his the sun-  
 bands loosed: So then he found meanes ryng.  
 to



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to pay his ranfome . And after this, returning into his countrie, and comming to his brother, he vp and told him in order all the aduerfities , and comfortes in aduerfitie, that had chaunced vnto him. And by that his brother told him , hee knew, at thofe times fpecially his bandes to haue bin loofed, at which for him the Maffes vvere celebrated . And other thinges alfo , vvvhich to him in daunger had happened profitably, & prosperoufly, hee vnderftood, that by his brothers interceffion and offering of the Sauing Hoftie they had from heauen bin giuen him. And manie hearing thefe things of the forefaid man, were in faith and godly deuotion enflamed to pray, or to giue almes, or to offer to our Lord , *Victimas facrae oblationis, pro creptione fuorum, qui de fculo migrauerunt*, Hoftes of the Sacred oblation, for the deliuerie of their friendes that were departed this world. For they perceaued , that the Sauing Sacrifice was effectuous to euerlafting Redemption both of foule and body. *Hanc mihi hiftorian, etiam quidam eorum, qui ab ipfo viro, in quo facta eft , audiere, narrarunt: vnde eam,*

*eam, quam liquido comperi, indubitanter historia nostra Ecclesiastica inferendam credidi.*  
 This storie told me euen some of them, which of the very man, in whome it was done, heard it, and therefore finding it to be cleare: I thought good without any doubt to put it into our Ecclesiasticall Historie.

After these two miracles, the one of *Saint Augustines*, the other of *Saint Bedes* time, knowledge, and telling, I thinke it not amisse, to tell yet another of our own time, and knowledge (as of the same, and of all times I might doe many) the rather because it was so late done, and that vpon an English woman, although in a straunge countrey: God thereby greatly comforting, and confirming all our hearts, and plainly declaring, that he thinketh vpon vs vnworthy vvretches, and that (as I trust) hee will surely cure our poore countrey, specially if we seeke to him for helpe in such manner as shee did. Thankes be to him for his vnspeakable gift. Thus it was: *Margaret Iscoper* borne at Long-wicke in Risborough parish in Buckinghamshire, after that from  
 the



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the twelfth yeare of her age shee had in London serued diuers honest Citizens by the space of sixteene yeares, entred in the yeare of our Lorde. 1568. into the seruice of *Samuell Rogers* a Dutchman dwelling in the Old Baylie. Where betweene her and a man seruant in the same house named *Iohn Mastene*, a dutch man also, of Bruxelles here in Brabant, vpon mutuall liking, passed a contract of Matrimonie, the day also of solem- nizing the mariage agreed vppon be- tweene them both, named and appoin- ted. But the friendes of Iohn at Bru- xelles hearing thereof, and much mis- liking it, induced him to come ouer to Bruxelles before he proceeded further: there tendered him another woman, & perswaded him to agree vnto the. *Margaret* in the meane time looking long for his returne, & seeing that he came not: vpon confidence of their former con- tract & copulation also which therof en- sued, came her selfe to Bruxelles at Al- hallowentide in the yeare 1569. to seek for him. Where finding him married al- ready to another, & stiffly denying that  
he

he had made any contract at all with her: what for sorrow of minde, what for lacke of language, friends, harbour, and of all helpes and necessities, both then, and euer afterward through bashfulness retrayning, from her countrymen, like she was to haue perished, vntill at length a poore woman for pittie and compassiō tooke her in. In whose house falling in trauaile, and very hardly escaping with her life, she was made so lame therewith, that for a quarter of a yeare shee vvas faine to keep her bed: remayning vpon her deliury a deepe hole in her right side, like as if some of her ribbes had bin suncken farre within her body, the skinne yet continuing vvhole, the sinnowes also in the hamme of her right legge being so much shrunk and contracted, that from the hip downward it was shorter then the other leg by more then halfe a foote.

In which miserable state she cōtinued about three yeares and foure moneths, lying (as I haue said) one quarter of a yeare, & going abroad the rest by helpe of a Crouch, with great difficultie and



no lesse deformitie: her right foote not  
comming at the ground by a large halfe  
foote. Inſomuch that after ſhee vvas  
able thus to walke, ſuing the ſayed Iohn  
both for the contract, and for the maim:  
he alledged for himſelf in court, that ſhe  
was borne with that infirmitie, & halt-  
ed euē ſo before that euer he did know  
her, which not withſtanding was there  
openlie proued contrarie, as alſo con-  
trarie it was to his owne conſcience.  
Whereat ſhe greiued ſo ſore, that ſhee  
praid God moſt earneſtly, that he might  
againe know her, as before hee knew  
her. And he alſo touched with remorse  
(as it ſeemeth) within that firſt yeare of  
her infirmitie hearing of a woman that  
was named to be verie ſkilfull in heal-  
ing all diſeaſes, offered her five poundes  
to make this Margeret ſound & whole.  
But the woman after well viewing of  
her bodie, and examining of the circū-  
ſtances of her lameneſſe in the firſt be-  
ginning that ſhee fell into it, answered  
plainely, that it paſſed her power & ſkill  
to heale her. A man likewiſe very ſkil-  
full, that two yeares after her ſaide miſ-  
chaunce

chaunce vndertooke for eight poundes to help her, when hee had well considered her condition, answered, that shee had tarried too long, & that she was now past all help. Shee for all this dispayred not of recouerie, but two yeares before her restitution, conceaued a sure hope in God, that hee, when it pleased him, would help her. In the foresaid towne of Bruxelles, & in the head Church of the same named of *S. Gudila*, are three miraculous holy Hoastes, of whom this is the storie.

In the yeare of our Lord 1369. a certaine Iew called *Ionatha*, a man of great riches, and chiefe of all the Iewes then dwelling in the coastes of Brabant, hired at Bruxelles for threescore peeces of gold, another Iew named Iohn, who a little before was christened, to steale for him out of some Church the Pixe vvith the holy Hoastes that in it were kept according to the maner. By whose meanes hauing obtained his desire, he returned vvith the Pix home to Angy, distant xv. English miles from Bruxelles: there hee called his fellow-Iewes togeather:

E

before



before them opened the Pixe, poured out the Hoastes, with great laughing of all those traitors, scorning, railing, reviling, and blaspheming of the faith and Christ of Christian men, not onely at that time, but at sundry other times also of their wicked meeting for that Iewish exercise. Ionathas shortly after, as hee walked to his garden a little out of the towne of Angie, fell by the iust iudgement of God into the hands of theeves, of them was spoiled, and finally killed. His wife therby brought into great miserie, came from Angie to dwell at Bruxelles, bringing with her the Pixe, and offering it to the Iewes there. Who gladly receauing it, and putting it in their Sinagogue (which is now a Chappell) sent diuers of the holy Hoasts into diuers Countries where the Iewes were then dwelling, for the likewise to mocke thereat, and at the Christians for their faith therein.

After this, vpon Good-friday, as the Christians assembled themselves to honor Christ our Lord, and his bitter Passion our sweet Redemption, so those  
per-

perfidious Iewes of Bruxelles met together in theyr Sinagogue to doe after their former custome: there in contempt of Christ, and despite of his Christians, they cast out of the Pix the holy Hoasts vpon a Table, blasphemed them most horribly, drewe out their kniues and daggers, therewith foyned and pricked them (as to this day we see) like frantike mad men. Whereupon issued blood out of them immediatly, and the Iewes thereat so amated, and astonied, that straight waies to the ground they fell, and there did lie so as if they had beene dead: But he that at the time of his Passion first laid them on the ground with his mightie word, & after suffered them to rise againe: now likewise permitting them to receaue their strength, vp they rose againe with much feare and trembling, not knowing what to doe. At last they agreed thus to doe: to bid to a banket an old woman named Katharine, a Iew borne, but then a Christian, to warme her well with wine, and so to hire her for money, to conuey the said bloody Hoastes away to the Iewes

Ioan. 18.



of Colē, for feare least the matter should come to the eares of Christian men at Bruxelles. She agreeing to their request, taking home with her the Pixe, and minding the next day after to take her iourney, was the same night in her sleepe admonished by an angel, to leaue off her enterprise, & to deliuer the Pixe to her Ghostly Father the Curate of the Chapel Church. Which she did on the morrow, in the presence of two other Priests. And sone after, the matter being knowē all abroad, there came in solemne Procession the Bishop of the Dioces, the Canons of *Saint Gudilae's* Church, the Duke of Brabant, his wife and Nobles, & all the people, to the Chapel Church, to translate from thence those three Sacred Hoastes to the great Church of *S. Gudila*, where to this day they are reuerently kept, openly shewed, & deuoutly honored with great & dayly concourse of people: but most singularly vpon the Sonday after *Saint Margarets* day in the moneth of Iulie.

To omitte here the Dukes iust seueritie shewed vpon that wicked rable for  
their

their manifold villanies, and to returne to our Countriwoman: She now lying at Bruzelles, with the foresayd infirmitie befallen vnto her, & there both hearing much of others concerning this B. Sacrament of Miracle, and seeing also herselfe the great seeking of people vnto it: conceaued her foresaid sure hope, that God Almighty by it would helpe her. But then againe considering with herselfe, that such as loke for mercy at Gods handes, must with his grace prepare themselves so as mans poore fragylitie will permitte: she laboured all that shee myght to flie from sinne, to approche vnto God: and to that purpose she serued him euery day very deuoutlie at his Altar in the Church, as the people doe gyue her verie good testimonie. But speciallie the last yeare at Shroftide shee

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gaue herselfe most earnestly to all spiritual & godly exercises. For then did she take order with herselfe to fast weekly from that time forward, wednesday, Friday, and Saturday: and that in bread and water, taking also thereof a verie small quantitie: to come likewise in no



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bed at al, but to lie on the ground: which she yet obserueth vntil at least the yeare of her healing be first expired: to vse moreouer no linnen next her body, to goe euery weeke to Confession, and as often also to receaue the blessed Sacrament.

And as she proceeded further & further in the exercise of these most godly workes, so Gods goodnes drawing nearer and nearer vnto her, shee grew likewise more & more in hope: in somuch, that a few dayes before her healing, she said plainely both to her ghostly father, and to diuers her familiars, that shee had novv no doubt at all, but that her healing was so neare at hand, that shee looked for it euery day: & that the more assuredly, because the great solemnity of the blessed Miraculous Sacrament vvas now likewise at hand. Wel, the Saterdag came, and that Solemnitie should be the Sonday after. The same Saterdag shee went a great league out of Bruxels (not regarding her exceeding paine in going) to her accustomed Ghostly Father, who a little afore vvas gone so farre out of the

the towne to dwell, and she very loth at that time to goe to any other Confessor but to him onely, vvho by long hearing of her Confession, knew so well the state of her soule. And being come home againe, the same Euening, it chaunced her in talking with a certaine vvoman that ought her money, to be angry with her for disapointing of her, and besides to threaten her, that she would haue her in the Law for it. Wherein suspecting afterward that she had broke her patience, and therefore fearing to receaue on the morrow the B Sacrament without confessing of herself againe. Againe to confession she went on the Sonday morning to the Pastor of the Chapel Church (her Parish-Church) a verie singular good man, Lord Suffragan to the Archbishop of Mechlin, and Orderer both of me most vnworthy, and of other Englishmen for the most part that in these Countries are made Priestes. Hec giuing her (as it may seeme, by reason that she was at confession the day before) but short Pennance, rose vp out of hand, leauing many gentlewomen which wai-



red at his stoale (as they doe ordinarilie  
euery Sondaie) to be confessed of hym:  
leauing them all, I saie, hee rose imme-  
diatly for her cause, and came himself to  
minister the Blessed Sacrament vnto her  
being neither desired thereto of her, nor  
loked for, nor yet accustomed to cōmu-  
nicate any, both because he is otherwise  
detained by reason of the great nūber of  
them that resorte euerie Sondaie to  
Shrift vnto him, and also bycause one of  
the Chaplaines giueth \* alwaies atten-  
dauce to serue the Communicantes as  
they come. Hauing in this order recea-  
ued the Blessed Sacrament & afterward  
heard the Sermon, shee went her then  
forthwith to *S. Gudilacs* Church, to heare  
the solemne Masse of the B. Miraculous  
Sacrament, which was there to be song  
that day by the saied *L. Suffragan*, as in  
place of the Archbishop: & after Masse,  
to go with the generall Procelsion, in  
which the saied B. Sacrament should be  
carried about the streates, as the maner  
is there euerie yeare as vppon that Son-  
day.

So it vvas that the euening afore shee  
de-

determined vwith two vvidowes, sisters, good vertuous women with whom shee dwelled in house togeather, to go that night three times the Procession-way in pilgrimage, as deuout people doe there commonly vse to doe. But when she had one of the three times so gone, behold, so wearie she was and sore in her body, that she was forced to goe home to rest her: the two sisters laughing at her for so doing, and saying merrily: why Margeret? what is thys? you said, that you doubted not, but God would this time of this great Procession make you that you shold not nede your staffe at al: which semeth so farr off from happening vnto you, that it is rather nedefull for you to vse yet one staffe more to that one which you haue already. She notwithstanding this new accident of greater lamenesse ryseth early vpp the Sondag-morning: and vsing as it were violence vpon her selfe, goeth the Procession-way yet once againe the second time.

Well, being come (as I said afore) to heare the solemne masse, kneeling within  
the



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the Quire nere to the Altar ( as here the vse of people is, by reason of the exceeding great multitudes which resort to such solemnities ) & Masse being now begonne shee fealt immediatly such an-horror and trembling in all her bodie, such stretching and straying, such hal-ling and pulling, cold sweat following also thereof in much aboundance, & her memorie & senses beginning thereupon to faile her, that it seemed vnto her no-thing more like then death it selfe to be neare at hand. Yet bearing it a while the best that she could, for reuerence of the place & companie, and resigning herself into the handes of God; after the Epistle was read, shee began to feele some more ease both in mind and body. And at the tyme of the Gospell standing vp with others, by helpe of her crouch, shee seemed to her selfe, when she was stoode vp, that shee had not as then needed that helpe, but that she could haue risē without it, and began to thinke within herselfe that, shee now stood vpon both her legges without it, her short legge touching now the ground no lesse then her other.

Wel,

Wel, the Gospell being ended, she kneeled her doune againe in silence after the maner, vntill the end of Masse and the Bishoppes blessing. Then for greedines of Holie-water, which there is wont at the end of euery Masse to be sprinkled, vp she rose sodainly, because shee would leese no spirituall helpe which at that Masse might be had, and did forgett for hast both her crouch, her hat, her beads, and her handkerchef. Her hat an husbād man that stode by her at Masse, brought by & by vnto her: the rest in the throng, except her staffe, were lost.

She feeling herselfe fully and wholly deliuered both from all payne, and also from all cause of halting and lamenesse) for this her strange chaunce, first being fore amased and halfe crying out withall, but anon remembring better herselfe and much reioysyng for that which had happened: going, or rather runnyng out of the Church before the Procession, as she met in the multitude here and there with her acquaintaunce, they wondering to see her goe vpryght, and without her crouch, shee told them  
with



with great ioy, that by vertue of the B. Sacrament of Miracle, she was (as they saw) wholly restored. Which while she told thus to very few, thinking still that it had beene secret, the fame thereof did immediatly so encrease, specially by the meanes of thē that at Massetime kneeled about her, & marked wel the whole order of her strāge moods, that her staffe by and by vvas taken vp in the place where shee left it, and hanged vp forthwith after the manner there beside the place of the said blessed Miraculous Sacrament, by the Chaplaine that hath the custodie of the same.

Afterward, the miracle of her healing being more famously knowen, and proclaimed in pulpits, to the hearing also of other Citties round about: certaine Englishmen that lay at Mechlin, twelue miles off, vnderstanding of it, thought it good, for the honor of God & in respect of her pouertie, to call her to Mechlin, vnto their seruice. Which iourney shee went so lustily, that certaine of our cōtrymen very good on foote had much a doe to keepe her company: as euer since

indeed her agilitie is such, that shee rather seemeth to flie, or at least to runne, then to goe as others doe. As touching her vnfaithfull husband, of whom before I spake, he very shortly after this Miracle of her healing, falling out with another young fellow, receaued of him a very grieuous wound, whereof within a few dayes after he died. And this much haue I said of Dogmaticall Miracles.

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*Miracles Personall.*

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**N**ow of the other sort of Miracles, V I.  
which I called Personall, I make this Conclusion: Whatsoeuer persons at any time since Christes Ascension, haue had the grace of Miracles, they were the Ministers of Christ, I say not, alwaies iust and holy: but alwaies Preachers of his truth: and consequently, whosoever set themselves against such persons, they were against Christ, and against the truth. Neither vnto this can they possibly giue me any instance, as I will by Gods grace most plainly shew in answering such instances, if any of  
them



## MOTIVES TO THE

**Trac 13.**  
**in lo.**

**2. Thes. 2.**

**Exo. 7.**

**Exo. 8.**

**2 Tim. 3.**

them shall venture to giue any. For what they can doe, I am not ignorant: Only this, that some miscreantes haue made boast and shew of Miracles, as Simon Magus, Mahomet, the Donatistes, whome for that cause Saint Augustine tearmeth *Mirabilarios*, Meruailousers (so to say) and as certaine Heretikes of this tyme doe, Foxe, Humpherie, and others: and as Anti-christ shall doe hereafter in his lieing signes & wonders, *in omni virtute & signis & prodigijs mendacibus*, being able none of them (but such only as some-time they haue wrought in plaine confirmation of our Catholike truth, being therefore Dogmaticall, and not personall) to abide the touch or examination, no better then the Iugglings of Iannes and Mambres, the Magicians of Pharaos, vvhose rodde was straight deuoured by the rodde of Moyses: and they at the third plague of Cimphes or gnattes compelled to confesse, *Digitus Dei est hic*, The finger of God is this: and so their folly (as Saint Paul saith) manifested to all men: Moyses and Aaron proceeding yet styll and

and multiplyin; their strange & mighty wonders. So I say, true Miracles last and continue : fained trickes doe vanish sone awaie, as the fluttish feate of Lane the Minister at Westchester.

But yet because for a time they maie chance to deceaue some fooles, & others also that know not the power of Nature and of the Diuell, S. Augustine hath noted vnto vs out of our Sauours wordes a very good, ready, present, and certaine rule, saying: *Teneamus ergo unitatem, fratres mei: prater unitatem, & qui facit miracula, nihil est.* Let vs therefore keepe the vnity my brethen : out of the vnitie, hee also that worketh Miracles, is nothing. So as S. Paul also said: *Sed licet nos aut Angelus de celo euangelizet vobis, praterquam quod euangelizauimus vobis, prater id quod accepistis, anathema sit.* But although wee or an Angel from heauen should gospel vnto you contrarie vnto that which wee haue gosselled vnto you, contrarie vnto that which you haue receaued, accursed be he. Not because there is any such danger of an Angel of Heauen, but because foolish & light persons are alwaies readie  
to crie

Mat. 13.

1m 10. 37.

13.

vide de

vnit. Ec.

ca. 16.

Gal. 1.



to crie, as they did at Poules, when they saw *Bradford* the Heretike, after their seditious hurling of the dagger, steppē vp in *M. Bournes* place (my Lord afterward of Bath and Welles) an *Angell*, an *Angell*.

I say then, that innumerable holy men of our vnitie, haue in all ages had the grace of working true Miracles, not disprooued, not able to be checked: as *S. Thomas Aquinas*, *Saint Bonauenture*, *Saint Bernard*, *Saint Thomas of Canteburie*, *Saint Frauncis*, *Saint Dominicke*, and infinite others. Wherefore I conclude, that it was the truth vvhich they preached. Hereunto what can they answere? truly nothing but only that which the blasphemous Pharisees answered of our Sauiour, that by the Diuell hee worked his Miracles, no man being able to put any difference betweene the miracles of Christ with his Apostles, and of these holy men: the one sorte to be defended with no reason, but with the same reason the other sort may be likewise defended: For that these holy men were of our side, it is so well knowen, that they confesse

Luke 11.

fesse it: that they were of God wonderfully cōmended by the gift of Miracles, euen to the healing of desperate diseases by the touch of their garments skirts, and to the raysing of the dead also, it is so manifest in all stories, that it cannot be denied.

One example will I here alledge of *Saint Bernard*, but that such a one, as may rather be called many, and as may suffice for all, being both Personall, and Dogmaticall, so commending his person, that it also directly confirmed his doctrine, and the same our doctrine, and that not in one or two pointes, but in all almost that at this day the Heretikes haue called in question.

So it was, that in *Saint Bernardes* time there were certaine Heretikes named Henricians of one Henrie, vvho of a Monke became an Apostata. These Heretikes burned Images, destroyed churches, denied the reall presence of Christs Bodie in the Blessed Sacrament, Transubstantiation of the Bread into the same, the Sacrifice of the Masse, praying for the dead, praying to Saintes, and

F

many

*Pet. Clun.  
in opere  
suo con-  
sil-  
los.  
Ber. in Cā.  
Ser. 66.*



many other articles, which also the Protestantes and Puritans doe now denie. They raigned much in the Countie about Tholouza in Fraunce. For vvhich cause Saint Bernard being desired often, and at length brought thither to preach against them, did the same with great working also of most wonderfull Miracles, as writeth Godfridus a Monke, and Disciple of Saint Bernards. Amongst many others, of that which I would alleage, thus he writeth.

De vita S.  
Ber. lib. 3.  
cap. 5.

*Est locus in regione eadem, Sarlatum nomen est illi, vbi sermone completo plurimos ad benedicendum panes, sicut vbique fiebat, Dei famulo offerebant. Quos ille eleuata manu & signo crucis edito in dei nomine benedicēs: in hoc, inquit, scietis vera esse, quae a nobis, falsa quae ab haereticis suadentur, si infirmi resiri gustatis panibus istis adepti fuerint sospitate. Timens autem venerabilis Episcopus Carnotensium magnus ille Gaufridus (si quidem praesens erat & proximus viro Dei) si bona, inquit, fide sumpserint, sanabuntur. Cui pater sanctus de domini virtute nihil hesitans: Non hoc ego dixerim, ait, sed vere qui gustauerint, sanabuntur: ut proinde veros nos, & veraces Dei ministros esse cognoscant.*

*Tam*

*T*am ingens multitudo languentium gustato eodem pane conualuit, vt per totam prouinciam verbum hoc diuulgaretur & vir sanctus per vicinialoca regrediens, ob concursus intolerabiles declinauerit, & timuerit illo ire. A place there is in the same countrie of Toloufa, the name of it is *Saylatu*, where after the Sermon was done, they offered to the seruant of God, as euery where the vse was, many loaves to blesse. Which he by lifting vp his hand, & by making the signe of the Crosse, in Gods name blessing, saide thus: In this shall you know, that the things are true vvhich we, and that the things are false, which the Heretikes labour to perswade you, if your diseased persons by the tasting of these loaves shall get their health. Whereat fearing the Reuerend Bishoppe of the Carnotians that same great *GAVFRIDVS* (for hee vvas present, and stode next to the man of God.) If quoth he, they take it with a good Faith, they shall be healed. To vvhome the Holy Father nothing doubting of our Lordes power, said: It is not this that I vwould say, but verilie, whosocuer they be that tast it, they shall

Miracles  
by Holie  
Bread.



## MOTIVES TO THE

be healed, that thereby they may know, vs to be the very and true Ministers of God. And there, so huge a multitude of diseased persons by tasting the same bread, recovered, that ouer al the countrey this word was talked, and the holie man returning ouer the places vvhich were thereby, was faine to goe out of his way for intollerable concourse of people, and feared to goe thither.

Ep. 241.

And of the same doth *Saint Bernard* himselfe in his Epistle afterward to those Tolousians, make mention in these wordes: Wee thanke God, for that our comining to you was not in vaine. Our tariance in deede vvas short vvith you, but not vnfruitfull. *Veritate nimirum per nos manifestata non solum, in Sermone, sed etiam in virtute, deprehensi sunt Lupi.* The truth being by vs made manifest not only by preaching, but also by working, the Wolues were deprehended, &c. In which his writing hee imitateth *S. Paule* to the Thessalonians, where hee saith: *Euangelium nostrum non fuit ad vos in Ser-mone tantum, sed in virtute, &c.* Our Gospel was not vnto you in preaching onelie, but

1. Thes. 2.

but in working of Miracles, &c. And vnto the Corinthians he saith, touching their false Apostles: *Veniam autem ad vos cito, si Dominus voluerit: & cognoscam non sermonem eorum qui inflati sunt, sed virtutē, &c.* I will come vnto you quicklie, and if it be Gods will, and then will I confider, not of the preaching of those proud Masters, but of their power in working, &c. For these true Ministers of our Saviour Iesus Christ, *Saint Paule*, and *Saint Bernard*, knew well, that the same our Lord had giuen such a token to know his Ministers. saying: *Signa autem eos qui crediderint, hæc sequentur: In nomine meo demonia eicient, linguis loquentur nouis, serpentes tollent, & si mortiferum quid biberint, non eis nocebit.* These Miracles shall follow such as beleeue in me: In my name they shall cast out Diuels, they shall speake new languages, they shall take vp Serpents, and if they drinke any poison, it shall not hurt them.

1. Cor. 4.

Mar. 16.

For which cause *Saint Paule* in his second Epistle to the Corinthians, threatening to come againe vnto them, and then to Excommunicate the offenders,



2. Cor. 13. without sparing of anie: *Predixi, & predico vt praesens, & nunc absens is qui a te peccauerunt, & ceteris omnibus, quoniam si reuero iterum, non parcam:* proueth this authority of his to excommunicate with the power of Christ, vnto such as would perhaps not feare it, by his working of Miracles amongst them with the power likewise of Christ: *An experimentum queritis eius qui in me loquitur Christus: qui in vobis non infirmatur sed potens est in vobis?* What, doe you seeke a proofof him that speaketh in me, Christ? who in you is not weake, but mightie he is in you.

Whereby it is manifest, that they doe miserably forget themselves, vvhose feare not the excommunications of *Pius Quintus*, of holy memorie: in whome Christ himselfe to haue spoken and excommunicated, as in *S. Paule* (vnlesse peradventure they belecue not, neither in Christ himselfe: needing therefore, that *S. Paule* say to them also: *Vosmetipsos tentate, si estis in fide: ipsi vos probate, &c.*) they might consider by the miracles, that Christ by him, as by *S. Paule* did worke: hee vwith his prayers and signing of the Crosse, casting

casting Diuels out of fiue women in open proceffion, as very many oculati testes doe to this day beare witnesse, some of them also hauing put it in print: and the Chronicles of this time commonlie recording it.

*Vide Epistolae Germanorum quorundam. Surius & Chronologia edit.*

1572.

And in consideration of this, that God must needs be confessed to be with them, that by his power doe thus worke Miracles, the Apostles and other Christians in the first beginning praied thus:

*Et nunc Domine, respice in minas eorum, & Act. 4.*

*da seruis tuis cum omni fiducia loqui verbum tuum, in eo quod manum tuam extendas ad sanitates, & signa & prodigia fieri per nomen sancti Filij tui Iesu.*

And now Lord, looke to the threates of our enemies, and graunt thy seruants to speake thy vvord vvith all confidence, by this that thou stretch forth thy hand to healing, and Miracles & wonders to be wrought by the name of thy holy sonne Iesus. Which euen so to haue bin done, Saint Marke witnesseth, saying: that the Apostles after Christes sending of them, Marke. 16. *Went and preached euerie where, our Lorde workeing with them, and confirmeing*



their preaching with Miracles that followed

Whereupon it is most certainly inferred, that wee, who haue for our Preachers and Religion, such confirmation from God, are of Christ our Lord, and that the Protestants, & Puritans, which vterly are destitute of all such confirmation, are not of Christs sending, but that they come of their owne head, by the instigation of *Inimicus Homo*. The enimie man, to destroy the seed sown before by the true Sower in euerie Christian Countrie, with the mighty operation of meruailous Miracles, such as by our men were wrought (and still are wrought) in all Nations, speciallie at their first conuersion, vvhich is a thing well known to all that are anie thing read in Histories.

Mat. 13.

*Visions.*

VII.

**A**NOTHER sure and infallible way (verie like to that of Miracles going next afore) to finde out, vvhich haue the truth, we or the Protestantes, is this: to consider in all ages, of what side

side were those persons, of ours, or of the Protestantes, and of what side were and are those doctrines, of ours or of the Protestants, which persons and doctrines, or also doctrines alone, and not the persons (as sometimes hath happened) God in any age hath commended with heauenly Visions. For that vvaile doth *Saint Paul* himselfe vse, to commēd both himselfe and his doctrine vnto the Corinthians, against the deprauing of their false Apostles, and Heretykes:

*Veniam autem ad visiones & reuelationes Domini: scio hominem in Christo &c.* 2. Cor. 12.

Now will I come to Visions and Reuelations of our Lord. I know a man in Christ fourtene yeares ago (whether in hys bodie, I know not, or out of his body, I know not: God knoweth) the same man to haue bin rapt euen vnto the third heauen. And I know the same man (whether in his bodie, or out of his bodie, I know not: God knoweth) that he was rapt in Paradise, and heard secret words, such as a man may not tell. *Pro huiusmodi gloriabor: pro me autem nihil gloriabor, nisi in infirmitatibus meis.* Of such a man will I boast



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boast: but of my selfe (by name) will I nothing boast, but onlie in mine infirmities.

2. Pet. 1.

*Saint Peter likewise alleging his Vision (for so it is called in the Gospell) of our Lordes Transfiguration in the Mount,* is nothing afeard of that kind of argument, but sayeth boldlie: For wee haue not followed craftie fables in preaching vnto you the power and presence of our Lord Iesus Christ, but beholders wee were afore of his Maiestie. For receauing of God his Father honor and glory, comming downe vnto him such a voyce from the magnificent Glorie: Thys is my beloued Son in whom I haue pleased my selfe: him doe you heare. And this voice heard we brought frō heauen, when wee were with hym in the Holie Mount.

Act. 10.  
et 11.

Also for the Christening of vs that be Gentiles, hee had a Vision of a Sheete vvith all kindes of beastes in yt, both cleane and vncleane: a voyce bidding him from heauen kyll and eate of them all, which Vision he estsones alleageth boldlie in defence of that his doing. He alle-

allegeth also in the Actes of the Apostles for the truth of Christes Religion, a Prophecie of Ioel, in the which amongst other signes and argumentes of the truth thereof, this also is promysed to be one: *And your sonnes (saith hee) and your daughters shall prophesie: and your yong-men shall see Visions, and your elder sort shal dreame dreames, &c.* Act. 2.  
Ioel. 2.

Finallie, of this sort wee haue one whole booke of the new Testament, named the Apocalipse, or Reuelation, or Visions of *Saint Iohn*. Now then for a few examples, consider ye of *Saint Monica* the mother of *S. Augustine*, a woman verie much accustomed to meruailous Visions sent her of God, as *Saint Augustine* himselfe witnesseth in many places of hys deuout Confessions: namely, how on a tyme, beginning to detest and abhorre her sonne being yet a Manichee, and to refrayne from eating with him for hys blasphemies, shee had a dreame, in vvhich she saw herselfe stand vpon a wodden ruler as straight as a line, and a yong man comming vnto her shining, pleasant, and smiling vpon her, she being then heauy, and with heauines a most spent. Cōfess. l. 3.  
ca. 11.



spent. *V*Who after that he had asked of her the causes of her heavines and daylie weeping, she answering that it was for my perdition (sayth Saint Augustine) bad her to be without care, willing her to make and behold, that where she was, there was I also, which when she had marked, shee saw mee standing by her vpon the same ruler, saith he: in signe that he should turne to be of her Religion, although not before that time nine yeares.

Consider now (I say) of what Religion was this holie woman (for of the same, you see, was S. Augustine himselfe afterward: and the same in him by God himself both promised and perfourmed) whether she were a Protestante or a catholike such as we be. She beleeued and knew, that from of the Aultar was ministered and dispensed *Victima sancta, qua deletum est chirographum quod erat contrarium nobis*, the holy hoast or sacrifice, whereby was stricken out of the bill of our hand which was against vs. *Ad cuius pretij nostri Sacramentum ligauit animam suam vinculo fidei*. To the Sacrament of that our rāsone she tied her soule with the band of faith, worshipping so that blessed Sacrament with

Confes. l. 9.

ea. 4.

Co l. 3.

with Religion, and making of it God him selfe. For as S. *Augustine* layeth in an other place: vvee must tie our soules to God alone, and thereof Religion ys thought in latine to be named, *Deo vni religantes animas nostras, vnde Religio dicta creditur.* And therefore this blessed woman in her life-time serued or worshipped the Altar, without omission of any one day: *cui nullius diei prætermessione seruierat.* And at her death, *tantummodo memoriam sui ad Altare tuum fieri desiderauit,* she desired nothing of her frindes touching her burial, but only that she might be remembered at thy Altar. Which also was done: *Offertur pro ea sacrificium pretij nostri.* For her was offered the Sacrifice of our ransome, saith *Saint Augustine*, and that at her burial: but againe when hee wrote his Confessions, see what hee saith: *Inspire, O Lord vnto al Priestes that shall chaunce to reade this booke of myne, Vt meminerint ad altare tuum Monica famula tua cum Patritio quondam eius coniuge,* that they remēber at thy altar, *Monica* thy seruāt, with Patrike once her housband by whole flesh thou broughtst me into this life.

*Dever. re.  
ca. vlt. 1.  
Ret. 13.*

*Cōf. l. 9.  
ca. 12.*

*Li. 9. ca.  
14.*



Were these folke Proreſtāts, trow you?

Dial l. 4.  
ca. 55.

Consider moreouer, what doctrine, and which of our two ſides is commended by the moſt certaine Viſyons, that *Saint Gregorie* writeth, him-ſelfe being a partie in one of them two that I will recite : in his monaſterie a Monke named *Iuſtus*, at his death told his naturall brother *Copioſus*, a ſecular man, where he ſhould finde and take three Crounes which he had hid, againſt hys Rule forbidding all proprietie, that al ſhould liue in common Which *Saint Gregory* hearing of, inuented a moſt wile deuife, whereby both *Iuſtus* might be, and was in deed brought to repent him of his ſinne, and the other MONKES vvarned neuer them-ſelues to doe the like. It was that only his brother ſhould be with him at his departure, & none of the mōks come at hym, and that after his death they ſhould burie hym in a dounghil and hys monie with him, crying all together: *Pecunia tua tecum ſit in perditione*: thy monie be with thee in perdition. Thirty dayes after, conſidering the long & grieuous paynes of the ſoule in purgatorie, I called

Act. 3.

called (saith S. Gregorie) vnto me *Preciosus* the Prior of my Monasterie, & sayd vnto him: Go, and from this day offer for him sacrifice 30. dayes together &c. But we being busie about other things, and not counting the dayes, the same our brother that was departed, on a night appeared to his brother *Copiosus* in a Vision, who seing him, asked: how do you brother, how is it with you? Hee answered: vntill now I haue bin yl, but euen now presentlie I am well. For this daie I am absolued from my excommunication, *Communione recepi*. Which thing the same *Copiosus* came by and by & told our brethren in the Monasterie. They then exactly counted the dayes: and behold it was the very same daie, that the thirtith oblation for him had binne fulfilled. And so *Copiosus*, not knowing what the brothers had done for him: and the brothers againe not knowing, what *Copiosus* had scene of him: by this that at one selfe tyme he knoweth, what they had done, and they againe know what he had sene, *Concordante simul visione & Sacrificio, res aperte claruit*, by the agreing together



gether of the Vision & of the Sacrifice, the matter prooued cleare & plaine, that our brother departed, by the Sauiing Hoalt was escaped his punishment.

Cap. 56.

After this immediatly, hee telleth an other Vision, which that wee may not mistrust the wordes of the dead, confirmeth them by the deedes of the liuing. *Cassius* (saith he) a man of godly life, Bishop of *Narnes*, who vsed to offer vnto God dayly Sacrifice, and at the Canon of the Masse, *Inter ipsa sacrificiorum arcana*, Sacrificed him-selſe in teares, receaued on a time our Lords Commaundement, by the Vision of a certaine Priest, or Chaplaine of his, saying: Doe as thou doest, worke as thou workest, let not cease thy foote, let not cease thy hand: *Natali Apostolorum venies ad me, & retribuā tibi mercedem tuam*, vpon Saint Peter and Saint Pauls day thou shalt come to me, and I will pay thee thy wages. *Qui post annos septem, ipso natalitio Apostolorum die, cum Missarum solennia peregrisset, & Myſteria sacra communionis accepisset, e corpore exiuit*: Who seauen yeares after, vpon the very day of Saint Peter and S. Paul, when hee had

had done Masse after the manner, & had receaued the misteries of the Sacred cō-munion, went out of his body.

For what Religion make (I praie you) these Visions? Whose doctrine & doing do they confirme? Or were these men that I haue named, some simple soules, that could not discerne betweene true Visions, and false illusions? Or can any but God alone, tell thinges afore, hand, so as here the conuersion of Saint *Augustine* was fore-tolde: so as here the death of *Cassius*, and the very day thereof, was likewise fore-told: the one nine yeares, the other seauen yeares afore they chaunced?

And therefore, as in the last Chapter, I vvilled Miracles to be considered, and not iugglinges, or thinges that may be done by reason: so here I propose not illusions, but Visions to be considered. And by them (I say) so certamely maie the Truth be tried, how sure it is, that GOD him-selfe neyther doth, nor can deceaue vs. Which anie reasonable man maie vvell enough perceauce by this also, that as Miracles: so Visions  
G likewise



likewise be all with vs alone , & not one at all that the Protestants can for them alledge. For if they were not sure arguments & vndoubted , who seeth not, that vnto vs both they would be common?

Therefore being all for vs , and none for them , it is easie for anie man to see thereby, that wil not be blind, that truth is on our side, & not on their side. Whosoever therefore after this plaine vvarning, by so manie argumentes , all most certaine , euery one alone sufficient, sticketh yet still to them, and returneth not to vs: he plainly declareth, himselfe to care no more, yea nothing so much, to saue his poore soule from euerlasting damnation, as he would doe to saue his dog from hanging.

2. Mac. 15. The Vision of Iudas Machabeus, vvhich the canonickall Scripture it selfe recordeth, and calleth *sive dignum somniū*, a dreame worthy to be beleeued, wherein hee saw *Saint Ieremie* the Prophet praying for the people: maketh it for the protestants? Maketh it not so euidently for Intercession of Saintes, that they haue

no shift to answer it, but by denying the Booke? Whereby they doe plainly shew forth to all men which be but indifferent, that the cause why they denie not the other Scriptures, yea the Gospell it selfe, is not for anie reuerence that they beare therto, but only because they thinke, that they haue inuented stufes good enough to blind the world, and to make shew of answere to the places which our of the same we alledge against them. To be brieft, the Visions most certaine which might be here brought forth, and that for verie manie other points of our doctrine besides the fore-said, are innumerable, in euery age since Christs time, in great abundance, certaine of our owne time and countrie, I may not omit.

A man there is in England, that ha- uing beene very long a Protestant, al- though much solicited to the contrarie, and being on a time about fife yeares agoe at the point of death, ventred in that extremitie, to tempt God, & to aske for a signe, that hee would be mercifull vnto him, shew him the true vvay, that



## MOTIVES TOTTHE

*Quamquam sciam, summa ridicula, & visiones  
ineptas quibusdam videri: sed utique illis qui  
malunt contra Sacerdotes credere, quam Sacer-  
doti: Sed nihil mirum, quando de Ioseph fratres  
Cyp. lib. 1. sui dixerint: Et ecce somniator ille venit, &c.*

*Epi. 9. seu Epi. 66. in  
nova edit.* Howbeit I know (as Saint Cyprian saith)  
that dreames to certaine seeme ridicu-  
lous, and Visions foolish: but verily to  
such as had rather to beleue against  
Priests, then to beleue the Priest. But  
no meruaile, seeing that of Ioseph his  
brethren said: See, yonder cometh the  
dreamer, &c.

*Gen. 27.*

Scriptures.

**VIII.** **W**HOSOEVER at anie time  
haue taught doctrine so plain-  
-lie repugnant to the Holie Scriptures,  
-that for the maintenance thereof they  
(were faine to denie bookes of the saide  
-Scriptures, and that after such bookes  
were once evidently knowen, or by the  
-Church approued for Canonically most  
-certainely: or that for the same cause  
they were faine to say, the Scriptures  
to haue bin falsified & corrupted: they,  
what-

whatsoever they were, and howsoever for a time they deceaved some wretched persons or Countries, Heretikes they were vndoubtedly, and euermore in the end so prooued. Read the ancient writers against Heresies: *Irenaeus, Epiphanius, Philastrius, Saint Augustine*, vwith all the Ecclesiasticall Histories: and see whether that all that so did, were not such as I say, namely *Simon Magus, Basilides, Carpocrates, Valentinus, Cerdon, Marcion, Apelles, Seuerus*, the Manichees, the Ebionites, the Helchesites, the Arrians, the Actians, and such others: all detestable Heretikes, by the iudgement now, and many hundred yeares afore, of the whole world, and all stubborn deniers of certaine approued Canonickall Scriptures, such especially, as to their wicked doctrine were most plainly contrarie.

For example, the Ebionites: because they would haue vs to be both Iewes and Christians, circumcised & baptized together, denied stifle, and most impudently all *S. Pauls* Epistles, as directlie written against that Heresie, plainly te-

*Iren. 1. ad  
herf. ca. 26.*

*Eus. 3. Ec.  
hist. ca. 27*

*Epiph. 1.  
her. 30.*



## MOTIVES TO THE

*Aug. de  
vtil. cre.  
Cap. 3.*

stifying, that by Christ wee are all deli-  
uered from that law. The Manichees  
likewise, because they would that the  
holy Ghost, which Christ promised to  
send vnto his Disciples, came to vs by  
the Author of their Sect named Mani-  
cheus, they denied the acts of the Apo-  
stles, for that in them Christes promise  
is said to haue beene fulfilled ten dayes  
after his Ascention, certaine hundred  
years before that Manicheus was borne.

*Aug. 2.  
doct. chr.  
cap. 5.*

And do not the Heretikes of this time  
play vs the very same part? Doe they  
not denie the Canonical most certaine  
Scripture of the Machabees, for none  
other cause, but for that they cannot o-  
therwise auoide the most plaine testi-  
monies thereof that are there against  
their Heresies? As concerning praying  
for the dead: *Sancta & salubris est cogitatio,*

*2. Macc. pro defunctis exorare, vt a peccatis soluantur.*  
12.

An holy and an wholesome meaning it is,  
to pray for the dead, that they may be  
loosed of their sins. Likewise concerning  
prayer of Saintes for vs: *Multum orat*

*2. Macc. pro populo & vniuersa sancta ciuitate, Ieremias*  
15. *Propheta Dei: Ieremie the Prophet of*

God

God praieth much for the people & for all the holic Citie. To whom in defense of this booke we say, as *Saint Augustine* said to certaine that denied a testimonie of the booke of wisdom, *Tanquam non de libro Canonico adhibitum*, as taken by hym out of a booke that is not Canonically. Thus he saith: *Non debuit repudiari sententia libri Sapientiae, qui meruit in Ecclesia Christi, de gradu Lectorum Ecclesiae Christi tam longa annositate recitari, & ab omnibus Christianis, ab Episcopis vsque ad extremos laicos, fideles, poenitentes, catechumenos, cum veneratione diuinae auctoritatis audiri.* They should not reiect the saying of the booke of wisdom, which booke in the Church of Christ hath deserued so long a rew of yeares to be recited, out of the steppe whereon the Lectours of the Church of Christ do stand to read the lessons: and vvith worship belonging to a booke of diuine authoritie to be heard of all Christyan men, from Bishopps, euen to the lowest sort, of lay-men, faithfull, penitents, and Catechumenes. *Etiam temporibus proximi Apostolorum egregij tractatores, eum testem adhibentes, nihil se adhibere nisi diuinum testimonium*

De pren.  
Sact.ca.  
14.



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*nium crediderint.* Also the notable Interpreters or Fathers, that liued next to the Apostles times, when they brought forth that booke for witnesse, nothing did they beleue them-selues to bring forth, but Gods own witnesse.

Do they not againe deny the Epistle of Saint *Iames*, in Luther their man of God, bycause it is against their Heresie of Iustification by faith only, and not by workes, saying most plainly : *Ex operibus iustificatur homo, & non ex fide tantum.* By vvorkes a man is iustified, and not by faith only Doe they not likewise in Beza, novv their Oracle at Geneva, say, that Saint *Lukes* Gospel is falsified, where it hath, *Hic est Calix, qui pro vobis fundetur.* This is the Chalice, shed for you : bycause it most manifestly vvitnesseth against thē, the Real presence of Christs blood in the Chalice : the chalice being therefore of Saint *Luke* said to be shed for vs, bycause that which is in the Chalice, is shed for vs : and not vvine, nor none other thing shed for vs, but only Christs most precious blood.

If in these pointes they like not their  
Beza,

120. 25

Beza in  
 Luc 22.

Beza, nor their Luther, why will they seeme to be their folowers? why do they not, as we doe, for the same condemne them? Is not one false poynt of the Arrians, sufficient to vs to condemne the Arrians? will they, nil they, a false point this is, and to be found (as I haue saied) in none but Heretikes. And therefore they doe well to be good to their companions, in the case of *S. Iames Epistle*, *Saint Lukes Gospel* and others moe: by-cause they are plainly vnder the same iudgement themselues, specially for the bookes of the Machabees. We on the other side most obediently receaue and beleue all Scriptures Canonically.

Whereby to any reasonable man yt may be manifest (which in it selfe is most certaine) that of the same there is no part to our doctrine repugnant, but all without exception to vs agreing, all against heretikes vndoubtedly, and that in some partes so openly, that they haue no other shift, but by denying.



## MOTIVES TO THE

*Traditions most certaine.*

IX.

**T**HE true Church alwayes hath together vvith the whole Scripture beleueed and embraced Traditions: and vvhatsoever companie there euer vvas, vvhich was faine to crie for onlie Scriptures, and to denie most certayne Traditions of the Apostles, theyr doctrine, for whose defence they were fayne so to doe, vvas euer Heresie, and they most surely Heretikes, and for such at length holden by all Christendom, what so euer deceaued followers for a vvhyle they had. For this cause saith Saint Paul to the Church of the Corinthians: *Laudo*

1. Cor. 11.

*autem vos fratres, quod per omnia mei memores estis, & sicut tradidi vobis, precepta mea tenetis.*

I commend you, brethren, that in all things, you remember me, and euen as I deliuered vnto you, you keepe my Traditions, *Tas paradoxeis.* And to the Church of the Thessalonians: *Itaque, fra-*

2. Thes. 3.

*tres, scite: & tenete Traditiones quas didicistis, siue per sermonem, siue per Epistolam nostram, Therefore be constant, brethren: & hold fast*

fast the Traditions, which you haue byn taught either by our word, or by our Epistle:

And for the same cause saith Saint Ba- *De Spiritu*  
*file : Dogmata , quæ in Ecclesia prædican-* *San. ca. 27.*  
*ta, quedam habemus e doctrina scripto tradi-*  
*ta: quedam rursus ex Apostolorum traditione, in*  
*mysterio, id est, in occulto tradita recepimus,*  
*quorum vtraque parem vim habent ad pietatem.*  
 Nec his quisquam contradicet, quisquis sane vel tenuiter expertus est quæ sunt iura Ecclesiastica. The matters of doctrine and preaching, vvhich in the Church are kepte, some of them vvee haue by teaching committed to wryting: some againe we haue receaued by the Apostles tradition in mysterie, that is to saie, in secret, delyuered vnto vs, both which are of like weight touching Gods seruice. Neyther will anie man gaine-say these, whosoever surely hath any sight in the Churches orders.

And that Saint Basile herein is not singular, it is manifest by thys (besides much els that might be sayed) that the vvhole Church, and the Protestantes also them-selues holde for Heretykes  
 the

*Aug her.*  
*84. Epiph.*  
*her. 78.*



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the Heluidians, for the denying the Apostolicall Tradition of our *Blessed Ladies* Ever-more remayning a Virgin: to say nothing of many other lykevise condemned Heretikes, for the like denying of Traditions. So then hath the Church bysides Scripture, certayne Traditions, and them alwaies in great estimation. But Heretikes contrariwise haue had the custome to make exceptiō against Tradition, allowing nothing but only Scrypture. Thereupon saied Maximinus a Bishopp of the Arrians to

*Con. Max. li. 1. Saint Augustine: Si quid de diuinis Scripturis protuleris, quod commune est cum omnibus, necesse est vt audiamus. Ha vero voces, quae extra Scripturam sunt, nullo casu a nobis suscipiuntur, &c.* If thou bring any thing out of the Diuine Scriptures, vvhich is common with all: we must needes heare it. But these wordes which are without Scripture, in no case are of vs receaued. And to the same effect did Constantius the Arrian Emperour gyue out an Ediēt, *Vt Episcopi nihil prater diuinas Scripturas Ecclesiastica fidei adderēt.* That Bishops should besides the diuine Sriptures, put nothing

*Epiph. ha. 72. Hila li. con. Const.*

thing to the Churches faith.

Many other Heretikes might here be brought forth vvith the lyke sayings: but that my purpose is here rather to set short Conclusions, plainly directing the meeke and humble into the truth, and mightily cōfounding the stubborne enemy, than with heaps of exāples to make great Volumes. Now then, that these Traditions be with vs, and against the Protestants, although it be manifest ynough, by this that we obediently embrace Traditions, and they vnfaithfully refuse them: and also otherwise vvell knowen to most men, neither of themselves denied: yet to satisfie all men, it may, for examples sake be remembered,

that S. Chrysostome saith: *Ab Apostolis hac sancita fuerunt, vt in tremendis Mysterijs, defunctorum agatur commemoratio &c.* It hath byn by the Apostles decreed, that at the dreadful Misteries (so he calleth the holy Canon of the Masse) there should be made a commemoratiō of the dead, &c.

And that Saint Ierome calleth it *Munus quod necessitate offertur*, an oblation which we are bound to offer, vnain quadragesimā

Ho 69. ad  
populum  
Antioche-  
num.

Ep. 54.

secundum



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Li. 2. ep. 3

Epi. 118.  
cap. 6.

*secundum Traditionem Apostolorum toto anno ieiunare*, to fast one fourtie dayes in the yeare according to the Apostles Tradition. And that *Saint Ciprian* saith it is *Dominica Traditio*, our Lords Tradition, that in offering the Chalice the wine be mingled. And that *Saint Augustine* saith of *Saint Paul*, *Totum illum agendi ordinem, quem vniuersum per orbem seruat Ecclesia, ab ipso ordinatum esse &c.* That by him was ordayned this order of doying, vvhich through the whole world, the Church doth keepe, in doing of Masse. with sundrie other Traditions, which I omitte, plainly witnessed by antiquitie, to haue come from the Apostles, and in our Church to this daie vsed, and of the Heretikes quite reiected. A plaine Argument that ours is the Church that followeth the steppes of Christ and his Apostles, and theirs to be the heire of the Arrians, and other damned Heretikes, a lymne and Messenger of that lost sonne Antichrist.

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*The Churches Commaundement.*

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**A**Lwaies since Christes Ascension, **X.**  
who-soeuer haue at any tyme re-  
sisted the common knowven Visible  
Church, graunting that in the begin-  
ning it was to be seene, and to be obeyed  
(for that is so plaine in the Holy Scrip-  
ture it selfe of the Acts of the Apostles,  
that they cannot denie it) but that after-  
ward it became inuisible, and fell from  
Christ, and therefore no longer to be  
obeyed: who soeuer (I say) haue thus  
done and spoken, they were euer Schis-  
matikes and Heretikes, and in the end  
forlaken of all Christian men, one and  
other, how soeuer for a time they decea-  
ted the world. Let our aduersaries bring  
forth (if they can) one example to the  
contrarie: sure it is, that they can not.  
And therefore they are themselues such  
as I haue sayd, Schismatikes, and Here-  
tikes, and for such (no doubt) at length  
will generally be taken, notwithstand-  
the heards of beastly followers that now  
they haue.

H

That



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That such is their talke of the Church vvho knowveth not? vvho is ignorant, hovv they labour to shevv, hovv long endured the Visible Church by the Apostles gathered, and vvhen it fayled: some of thē setting the age of it at two hundred, some at three hundred, some at five hundred yeares: and Jewell more large then his fellowes, at six hundred yeares. And therefore by the Church that then was, they will (say they) be tried, and not by that which was afterward for a thousand yeares together vntill the rising of Luther, and which yett holdeth on still against Luther and his Adherents. By this Church in no case vvyl they be tryed, bycause it is not (they saie) the same vvich vvvas before in the begynning, and vvich lasted onlie a certayne tearme of yeares, and vvich now is restored agayne by Luther.

This very same was of old the talke of the Donatistes, whose maner was (as S. Augustine writeth) to gather ignorantly or deceitfully certaine places out of the Scriptures, *et ea detorquere in Ecclesiam*

*De vnis  
Es. Cap 12.*

*clerum Dei, ut tanquam defecisse ac perisse de toto orbe videatur,* and them to wreast against the Church of God, to make it seeme that she had as it were failed, and out of the vniuersall world perished.

*In p[ar]t[em]  
con. 2.*

And in another place they say: *Apostatauit & periit Ecclesia de omnibus Gentibus:* the Church hath played the Apostata, and is perished out of all Nations. *Hoc dicunt qui in illa non sunt,* saith Saint Augustine. This say they, vvhich are not in the Church. *O impudentem vocem &c. Vocem abominabilem, & detestabilem, presumptionis & falsitatis plenam, nulla veritate suffultam &c.* O impudent saying, &c. A saying abominable and detestable, full of presumption and falsehood, staied vpon no truth &c. Such was the saying of those Heretikes then: & therefore such is the same saying of these our Heretikes now. They Heretikes then for it: & therefore these Heretikes now for it.

On the contrary syde therefore, as the Church was not fayled then, before Donatus rose: so was it not fayled now, before Luther rose. And therefore, as Saint Augustine and the rest that then



withstood those Heretikes, were of the Church: so we that now withstand these Heretikes, be likewise of the Church, and they against the Church. And therefore vnto euery one that will heare Christs voice, must they be *sicut Ethnici*

*Mat. 18.* & *Publicanus*, as Ethnikes & Publicans, no credit to be giuen vnto them, no cōpanie to be kept with them. It was also

the familiar saying, as *Saint Hierome* witnesseth, of the Luciferians, *Factum esse de Ecclesia lupanar*, that the Church was become a stewes. VVhich was as reasonably sayed of them by *Saint Hieromes* iudgement, as if one would say, *Christum sine causa mortuum fuisse*, that Christ dyed in vaine.

Sundrie other Heretikes myght be here brought forth, vvith the like blasphemous saying: as in deede yt must needes of all Heretikes so be sayd. who if they should say well of the Church, should euer speake against them-selues. And therefore we maruaile the lesse at the feare they haue to name the Church.

*Mat. 18.* Castaleon therevpon in steed of *Dic Ecclesia*, Tell the Church: translating vnto

vs, *dicito Republica*, tell the common wealth : others in theyr common talke, for the Church hauing in theyr mouths the Congregation : as in our countrie it is common. VVe meruaile not at thys theyr feare, I say. For Gods Church is most certainly alwaies that, which commonly in the world is knowē by the name of the Church : as they alwaies most certainly be Heretikes, vvho are commonly called Heretikes.

And so euermore is the aduise of S. Hierome to be followed of them that wil- be saued : *In illa est Ecclesia permanendum* *Ibidem.* (saith he) *qua ab Apostolis fundata vsque ad diem hanc durat.* In that Church must vvee keepe our-selues, vvhich once being founded of the Apostles, endu- reth euen to this daie. For certayne it is by the Holie Scripture, that as Christ fayleth not hym-selfe, so neyther hys Church euer fayleth, being his *Inheri-* *Psal. 2.* *tance*, of God hys Father giuen once vnto hym, and hee neuer deseruing a- gain to leese it. Vpon these two Christ (I say) and his Church, runneth all the Scriptures of the olde Testament, either

Read S.  
August.  
*de vii. ec.*



## MOTIVES TO THE

In Psai.  
30.

by Promises, or by Figures, or by Prophecies : and plainer vpon the Church, then vpon Christ. As worthy lie hath Saint Augustine noted: *Puto propterea, quia videbant in spiritu, contra Ecclesiam homines facturos esse particulas, & de Christo non tãtã litem habituros, de Ecclesia magnas contentiones exituros : ideo illud, vnde maiores lites futura erãt planius pradiatum & apertius prophetatum est, vt ad iudicium illis valeat, qui viderunt & foras sugerunt : I thinke for this cause (saith he) bycause they (the Prophetes) saw in spirit, that against the Church men would make partes, and of Christ they would not haue so much strife, but of the Church they woluld raise great contentions : therefore that, whereupon greater debates would be, was more plainlie forespoken and more openly prophicied, that it might serue to their damnation, that saw, and yet ranne out.*

Plainer  
Prophe-  
cies for  
the  
Church,  
then for  
Christ.

Gen. 22.

And this may he easily perceauce, that wil begin at Genesis, where God saying to Abraham: *In semine tuo benedicentur omnes Gentes, In thy seede shalbe blessed all Nations: in the Seede vvee haue Christ, in the Blessing of all Nations, wee haue the Church*

Church: and so go on to the end of that part. Then the Scryptures of the new Testament, specially that be historicall, what be they els, but certayne recordes of the fulfilling of the sayde former Promyses, Figures, and Prophecies: touching Christ, the Gospels: touching the Church, the Actes of the Apostles? And all this so plainly, that as the Ievves not seeing of Christ therein, so the Heretikes not seing of the Church in the same, can not possibly be to any thing els imputed, but only to wilful blindnes for damnable lacke of lightsome fayth. And therefore as the Iew to haue hys blindnes taken away, must turne to our faith, *Cum autem cōuersus fuerit ad Dominum, auferetur velamen*: so must the Heretike likewise turne him to the Catholike faith: & then shall hee see vndoubtedly as plaine Scriptures for the Church, as the faithfull Iew shall see for Christ, and plainer to, as before *Saint Augustine* vvitnessed. Such as we that be Catholikes, doe see for both in euery leafe almost, so manie, so mighty, so euident, that we perceauce the Iew and Heretike to see no more,

2. Cor. 5.



Mal. 88. then a man that seeth not the Sunne at noonedaies, nor the Moone in the ful.

VVell, ioyne vvith mee issue vpon this who will: They were alwaies Schismatikes and Heretikes, I say, that pretended the common knowen Church at any time to haue failed, and that stubbornely resisted the same. And therfore Protestants and Puritans be such, and for such of our Countrie and of all the world wil one day be takē. Which God graunt of his mercy speedily, that they bring no more poore soules to hell.

*The Churches Practise.*

XI. **T**O this former obseruation of finding out the truth by the Churches iudgement, as well vvich nowv is, as which was in the first beginning, being both but one Church, no lesse then one Tree it is that vvas planted 16. hundred yeares ago, and euer since that time groweth vp and spreadeth it selfe vpon euery side abroad, may be toynd another no lesse infallible, and more sensible way, by obseruatiō of the churches  
vsc

use and practise. Which way is so certaine and so vndoubted, that S. Paule 1. Cor. 11. himselfe, after that to proue that women should not be bare headed and vncouered in the Churches, hee had used all kinds of arguments taken out of theyr creation, of significations, of similitudes, of Scriptures, of naturall reason: to put the matter out of all peradventure, if any man perhappes would contentiously denie the said his arguments, to this inuincible Fort hee recoyleth, saying: *Si quis autem videtur contentiosus esse: nos talem consuetudinem non habemus, neque Ecclesia Dei.* But and if any man doe seeme to be contentious, wee haue no such custome (for women to pray vncouered) nor the Church or Churches of God,

And conformably to this said S. Augustine likewise for the same cause: *Si quid* Ep. 118. cap. 5.  
*tota per orbem frequenter Ecclesia, hoc quoniam ita faciendum sit, disputare insolentissima insania est.*  
 If the whole Church throughout the world doe use any thing, only to cal it in question, whether that thing should be so done, is a point of most proude, or most straunge madnesse. And therefore  
 against



Ep. 105.

against the Pelagians hee maketh verie commonly his argumentes out of the Churches Practise, prouing that childrō be borne in sinne, because the Churches Practise is, to Baptize them for remission of Sinnes. And this Practise he calleth *Pondus veritatis*, weight of truth: *apertissimam molem veritatis*, a most plaine huge great bignes of truth.

Because likewise by the Churches practise *exorcizantur & exufflantur infantes*, in the ceremonies of Baptisme, children are exorcized & blowen vpo, *quia Diabolus eis dominatur: & per quid nisi per peccatū?* because the diuell hath power ouer them & by what, but by sin? And of this practise he boldly sayeth: *Secundum suam calliditatem non inueniunt, quid ad hoc respondeant*, the Pelagians with all theyr craft finde not what to this to answer. *Non audent dicere hac in Ecclesia mendaciter geri*, they dare not say, that these thinges are done in the Church fainedly.

He proueth likewise against them by practise of the Churches praiers, that a mā can neither come to Christ our Lord in the beginning, nor cōtinue in him till the

De bo. p. r. s.  
cap. 23.

the ending by his owne power, but by the grace of God: *Quando enim non oratum est in ecclesia pro infidelibus atque inimicis eius, ut crederent?* For when (saith he) was not prayer made in the Church for Infidels and for her enemies, that they might beleeue? *Quando fidelis quisquam amicum, proximum, coningem habuit infidelē, & ei non petiuit a Domino mentem obedientem in Christianā fidem?* When had any christian a friend, a kinsman, a wife that was an Infidell, & asked not for him of our Lord a minde obedient vnto our christian faith? *Quis autem sibi vnquam non orauit, ut in Domino permaneret?* And who euer praied not for himselfe, that hee might continue in our Lord? *Aut quis Sacerdotem super fideles Dominum inuocantem, si quando dixit, Da illis Domine, in te perseverare usque in finem, non solum voce ausus est, sed saltem cogitatione reprehendere, ac non potius super talem eius benedictionem & corde credente, & ore confitente respondit, Amen?* Or the Priest making inuocation of our Lord vpon the faithfull, if at any time he saied, giue thē O Lord to continue in thee vnto the end: vvho hath dared not onely in worde, but as  
much



## MOTIVES TO THE

much as in thought to reprehend him: and hath not rather vpon such his benediction both with hart beleeuing, and with mouth confessing answered *Amen*? As if we now should against the Heretikes of this time, reason out of priuate mens beades, and out of the publike praiers vvhich are in the Portuise or Breuiary, in the Missal, & other Church bookes.

*Enf. Ec.*

*hist. lib. 8.*

*ea. 24. 27.*

*Amb. de  
virgin. li.*

*3.*

*Hier in*

*Ion. 1.*

*Aug. de*

*Ciui. Dei  
li. 1. ca. 6.*

Note  
they this  
that for  
causes no  
thing so  
iust con-  
temne o-  
ther  
Saintes  
of the  
Church.

I omitte for desire of breuitie, vvh  
many of the auncient Fathers haue writ-  
ten of certaine holy women, which in  
time of persecution being sought for to  
be abused, killed themselves: constantly  
and vniformely holding them for Mar-  
tyrs, because of the Churches practise in  
most solemne honouring of them: and  
thinking rather, that the Church did  
know, the said women to haue had some  
plaine reuelation from God so to doe,  
then that she erred in her practise. But  
and if any man here be so folish to say, or  
to thinke, or to feare, that now the case  
is altered, because wee liue so long after  
the saying of those wordes by *Saint Paul*,  
and *S. Augustine*: let him consider first,  
that

that S. *Augustine* also liued almost foure hundred yeares after S. *Paule*, and yet so thought he not the case then to be altered, that hee vttered the matter vvith more weight of wordes by a great deale, as you see.

Secondly, that if it were a case, which by any space of time might be altered, then had both Saint *Paul*, & Saint *Augustine* foretresse beene pregnable, and not inuincible, as they made it, & therefore would neyther Saint *Paul* in all the Churches of God, nor Saint *Augustine* in the whole Church throughout the world, haue put more confidence, then in any one particular Church of some speciall place. Or, let any man giue me a reason, why they did sticke to say as much of euery particular Church which they did see then to be in the right way, but only because that although such a particular Church were then in the right way, no lesse then the whole Church: yet did they knowe, that the particular Church might afterward stray out of the way, but the whole Church might neuer goe astray.

Thirdlie, let him consider, that no  
Aduer-



## MOTIVES TO THE

Aduersarie of ours is able well to charge the Church, sith *Saint Augustines* time with any alteration made all this while: but we will shew, that the same pretended alteration was not an alteration, but euen so obserued in that time also that ranne or passed betweene *Saint Paul* and *S. Augustine*. As presently you heard him speake of Exorcization and Exufflation of children in Baptisme: and

\* In the  
5. motiue

\* before I alleaged out of him a practise likewise of his owne time, & of a Priest of his owne, that offered (as we doe in the Masse) *the sacrifice of Christs bodie* in a certaine forme, to deliuer it from the vexation of vicked spirites. \* In another

\* In the  
7. motiue

place I shewed, that his mother worshipped the Blessed Sacrament of the Altar with Religion euery day, as verie God & Christ himselfe: desiring at her death, to haue it offered to God for her soule, & for her sins, which he also then caused to be done, and long after in writing desired all Priestes to doe for her the like.

In another place hee witnesseth the practise of the Church about the same Blessed Sacrament to haue then beene such,

such, that children, when they should afterward come to yeares, if they were not otherwise taught by other mens admonition, or by their owne experience, would verily thinke, that our Sauour was neuer in other forme vpon the earth, but in that forme only which they see at Masse. His words are these: *Infantes non nouerunt, quod in altari ponitur, & per acta pietatis celebratione consumitur, unde vel quomodo conficiatur, unde in usum religionis assumatur. Et si nunquam discant experimento vel suo, vel aliorum, & nunquam illam speciem reuera videant, nisi inter celebrationes Sacramentorum offeratur & datur, dicaturque illis auctoritate grauissima, cuius Corpus & Sanguis fit nihil aliud credent, nisi omnino in illa specie dominum oculis apparuisse mortalium, & de latere tali percussio liquorem illum omnino fluxisse.* Infantes know not that which is layed on the Aultar, & being ended the celebration of pietie (so he calleth the Holie Canon) is consumed, whereof or how it is consecrated, from whence into vse of Religion it is assumed. And if they neuer learne by experience eyther of their owne, or of others, and neuer see

De Trin.  
lib. 3. cap.  
10.

that



that forme of things, but at celebrations of the Sacraments (so he calleth Masses) when it is offered, and giuen, & be told them vvith authoritie most vveightie, whose Body and Blood it is : no other thing will they belecue or conceaue, but verily in that forme our Lord to haue appeared vnto the eyes of men, and out of such a side being striken, that liquour verily to haue issued.

Then touching the practise of other thinges also, as going a pilgrimage to Holy places, worshipping of Relickes, praying to Saints, praying for the dead: ~~was~~ so plaine by all the writers of those times, that they were then no lesse vsed, then now they be, that nothing there is which can more copiously be shewed, as all that read Antiquity know right wel. My purposed breuitie (as I haue often sayed) suffereth not the allegatiō of many testimonies: but one short saying wil I aleadge of S. *Augustines*, which in verry few wordes doth manifestly witnesse vnto vs the practise of all those foure thinges at once vvich I haue named.

De cur.  
pro mort.  
in fine.

Thus he sayeth : *Quod vero quisquam apud  
memoriam*

*memoriam Martyrum sepelitur, hoc tantum mihi videtur prodesse defuncto, ut commendans eum etiam Martyrum patrocinio, affectus pro illo supplicationis augeatur.* That any man is buried at some Memorie (or Relicke) of Martyrs: vnto me it seemeth, in this onely to auaille the departed, that commending him also to the patronage or intercession of the Martyrs, the deuotion of his friend which maketh supplication for him, encreased may be.

Here haue you expresse Relickes of Martyrs: for so he meaneth by a *memory*, as if you doubt, you may gather out of another place, where he saith: *Memoriam Martyris Episcopus in manu portabat.* The Martyrs Memory did the Bishop beare in his hand. You haue also here praying to Martyrs, praying for the dead, & Pilgrimage to Relickes, so liuely, that you see the practise thereof was (as I may say) infinite, people not being content only in their life time to vse it continually, but also after their death to make such Pilgrimage once for euer, there to rest both their owne bodies, and their friends with the holy Relickes

*De Ciu.  
Dei li 22.  
cap. 8.*

I

vntill



vtill the vvorldes end.

In so much that bold I am to say, and proue it well I can, that whereas Christian people of those first ages are counted, as they were indeed, far more Godly and more holy, and more deuout then wee, for no other cause it was, but onely because they practised the things aforenamed and such like, much more often, more religiouslie, and (as the Heretikes would haue it falsly called and counted) much more superstitiously, then we doe: more going a Pilgrimage, more kissing of Relikes & kneeling vnto them, more crying out to Saints, and all other such thinges much more in those dayes, then in these: & therefore (I say) people then more deuout and religious, then now. Such going then a pilgrimage to Ierusalem, that S. Hierome sayeth of the Holie places of our Sauours Natiuitie, Crosse, Resurrection, and Ascension: *ad*  
*qua de toto orbe concurritur*, vnto which holie places there is concourse of people out of all the world: euen the very holie earth of our Sauours sepulcher brought home by Pilgrims, and giuen to theyr  
friends,

1a Isa. 19

friends, and vsed to hang in their chamber, to saue them from euill: yea so reuerenced, that they would not keepe it in their chambers, but build Churches to lay it in, for people at it to serue God, to come to it a Pilgrimage, and that with following of great Miracles: all which S. *Augustine* writeth of his owne time, being himselfe a partie therein. Such going a Pilgrimage to Rome likewise, & at Rome, that S. *Hierome* writeth againe: *Solebam puer Romæ cum ceteris eiusdem ætatis & propositi diebus Dominicis Sepulchra Apostolorum & Martyrū circuire, crebroque Cryptas ingredi, &c.* My vse was being a boy, at Rome with others of the same age and meaning, vpon Sondaies to goe about the Apostles and Martyrs Sepulchers, & often to enter into the Cryptes, &c. Which are places vnder the ground full of Martyrs bones, and ashes, still to this day visited much of Pilgrims.

*De Cini.  
Dei li. 22.  
cap. 8.*

*In Ezech.  
40.*

Finally all Antiquity is full of such practise: bearing plaine witnesse to the practise of the other pointes also of our Religion, as might easily be shewed, if breuity did permit, or if these foresaied



were not sufficient. And yet as I proued before out of *S. Augustine* and *S. Paule*, for finding and knowing of the Truth, sufficeth the practise alone of the church that now is. And diligentlie is it to be noted, that so plaine and vndoubted a thing is the Churches Practise, that the olde Heretikes neuer ventured for to chaunge it: as the Arrians, the Nestorians, Pelagians, &c. But all their Heresies consisted only in some matter of erroneous iudgement & false opinion: but the face of religion they neuer changed.

Wherby who seeth not, that the Protestants, who are conuincd so plainly by the practise of the Church, both that now is, and that euer was, & who haue chaunged the whole practise, the whole forme & face of religion, are of all other Heretikes most grosse and palpable, altering the whole vse of the Church almost in all points, whereas onely to call in question but any one point, is (as you haue heard *S. Augustine* say) the point of a most straunge kind of very madnesse? And wil they not yet see, acknowledge, confesse, and repent their fault, to re-  
turne

turne home againe, and to be saued? Or will people take no warning of them? well, that they may haue yet more warnings, although these are enough, and more then enough, let vs in Gods name proceed to others.

*See-Apostolike.*

**V**WHOEVER at anie time, **XII.**  
were for their doing or teaching, condemned by the definitiue Sentence of the See-Apostolike, and stubbornely contemned the same: they were Schismatikes or Heretikes, and so in the end they alwaies proued. And contrariwise all Catholike men kept themselves euer in the vnitie of that See, labouring, if they were for anie cause cut from it, to be reconciled againe vnto it: yea, and if there had beene but any suspicion conceaued by that See against them, neuer ceasing, vntill they had eyther by their Letters, or by their presence, and that out of all partes of Christendome, Greeke and Latin, farre and neare, East and West, made there-  
vnto their purgation.



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Example can there be none to the contrary well alleaged : but for it there are in all ages and countries examples most certaine and innumerable. As in S. *Augustine* time the Doctrine of the Pelagians being by that See condemned, was then and euer Sithens, of all Catholikes accounted Heresie. In somuch that

*Ep. 106.*

Saint *Augustine* saith thereupon : *Ipsū nouellū & perniciosū errorē, sic Ecclesiastica auctoritate compressū, ut multum miremur, adhuc esse quosdam, qui per qucūlibet errorem Gratia Dei conentur obistere* : That new & pernicious error is so restrained by the Churches authority (he speaketh there of the Bishops of Rome) that wee meruaile much, to see certaine as yet that follow the same. And touching the same,

*In vita Augustin. cap. 18.*

*Possidonius* writeth: *Et hoc tale de illis Ecclesia Dei Catholica prolatum iudicium, etiam piissimus imperator Honorius audiens ac sequēs, suis eos legibus damnatos, inter hæreticos haberi debere constituit*. Also the most deuout Emperour *Honorius* hearing and folowing this iudgement of the Catholike Church of God giuen vpon them, by his lawes condemning them did ordaine, that

Note the Romaine Church, the Catholike Church.

that they should be counted in the number of Heretikes. Which S. Augustine himselfe very wel allowed, saying: *In tam nefandi erroris authores, Episcopalia Concilia, & Apostolicam sedem, vniuersamque Romanam Ecclesiam, Romanumque Imperium, quod Deo propitio Christianum est, rectissime fuisse commotum.* Against the Authors of so wicked an Error, very iust indignation did there take Councels of Bishops and the See Apostolike, and the whole Romaine Church, and the Romaine Empire, which through Gods mercy is now Christian.

*De pet. or.  
ca. 17. 10.*

7.

Then for example of Catholikes purging themselves vnto that See, vwhen they had of their enemies bin infamed, making supplication withall, that vniust sentences of their deposition, by it might be reuoked: there are to be seene the Epistles of Saint Chrysostome Patriarch of Constantinople in Greece to Saint Innocentius Bishop of Rome, and of S. Theodoret Bishop of Cyrus also in Greece to S. Leo Bishop likewise of Rome, and manie others the like. Theodoret there saith:

*Epist. ad  
Leon.*

*Ego autem Apostolica vestra Sedis expecto sen-*



## MOTIVES TO THE

*tentiam: & supplico & obsecro vestram sancti-*  
*tatem, vt mihi opem ferat, iustum vestrum &*  
*rectum appellanti iudicium, & inbeat ad vos*  
*accurrere, & ostendere meam doctrinam vesti-*  
*gia Apostolica sequentem.* I expect the sen-  
tence of your See Apostolike: and I  
make supplication and beseech your ho-  
lines to help mee, appealing to your iust  
and right iudgement, and that you will  
commaund mee to come ouer vnto you,  
and shew my Doctrine to follovv the  
steppes Apostolike. *Supplicationem meam,*  
*quæso, ne respiciatis, nec miseram meam caniciem*  
*despiciatis: quæ post tot labores affecta est contu-*  
*melijs.* *Ante omnia autem rogo, vt sciam a vo-*  
*bis, an in iniusta hac depositione me oporteat ac-*  
*quiescere, an non Vestram enim expecto senten-*  
*tiam, & si iudicatis me stare iusseritis, stabo, nec*  
*vlli deinceps homini molestiam exhibebo: sed,*  
*quod flecti non potest, Dei & Seruatoris nostri*  
*expectabo iudicium.* My supplicatiō I be-  
seech you refuse not, neyther despise my  
miserable hoarenes, which after somuch  
paines taken for the Catholike Faith, is  
now misused And first I desire to know  
of you, whether I must agree to this vn-  
iust dispositiō, or not. For I expect your  
Sentence,

Sentence, and if you commaund me to stand vnto that, which hath bin iudged against me, I will stand vnto it, neyther any man wil I here-after trouble about it: but the inflexible iudgement of our God and Sauour will expect

Whereunto S. Leo sayeth in his answer: *Benedictus Deus noster, cuius inuincibilis veritas ab omni haereseos macula mundum te, secundum Sedis Apostolica iudicia demonstrauit. Cui dignam retribues pro tot laboribus gratiam, si talem te, qualem probauimus ac probamus, pro vniuersalis Ecclesiae defensione seruaueris.* Blessed be our God, whose inuincible truth hath according to the iudgement of the See Apostolyke declared you to be cleane from al spot of Heresie: To vvhom you shall render vvorthie thankes for so much paynes, if vvhat a one we haue taken & do take you to be, such a one you kepe yourself for defence of the vniuersal Church.

To this purpose also may be seene the short learned and notable Epistle of S. Hierome to Pope Damasus written by him to Rome out of Syria, a Countie very far distant, in the East Church, to know

*In fine operum  
Theodoret  
et Leo ep.  
63.*

To. 2.



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to know the Popes pleasure, whether he should saie *three Hypostases to be in God*, whereunto certayne suspected persons did there require him to subscribe: hee not sticking to say *three Persons*, but fearing some Hereticall poyson to lye hidd in *three Hypostases*. Bycause (saith hee) by meanes of Diuision of people here in the EAST it is hard to vnderstand, vvhere is the true Church: *Ideo mihi Cathedram Petri & fidem Apostolico ore laudat & censui consulendam*, Therefore I thought it good or necessarie for mee to aske counsell of Peters Chayre, and of the fayth praised by Saint Paules mouth, &c. Noe sticking at the monstrous space of sea & land that is betwene. *Vbiunque fuerit corpus, illuc congregantur aquila*: Where soeuer is the carkase, thither will the egles gather, &c. *Ego nullum primum nisi Christum sequens, Beatitudini tue, id est, Cathedra Petri, communione consocior*. I following none but Christ first, am ioyned in communiō to your Blessednes, that is, to the Chaire of Peter. *Super illam Petram edificatam Ecclesiā scio*. Vpon that Rock I know the Church is builded &c. And because I am so far  
of

Mat. 24.

of from you, *Ideo hic Collegas tuos Aegyptios confessores sequor*: therefore here I follow them of your syde, the Confessors of Egypt, &c. *Quicumque tecum nō colligit, spargit hoc est, qui Christi non est, Antichristi est.* Who soeuer gathereth not with you, he scattereth: that is to say, who so is not of Christes syde, he is of Antichrists syde, &c. *Obsecro Beatitudinem tuam per Crucifixū, mundi salutem, per homousion Trinitatem, vt mihi epistolis tuis, siue tacendarum, siue dicendarum hypostaseon detur authoritas.* I beseech your Blessednes for hys sake that vvas crucified, the Saluation of the vworld, and for the Consubstantial Trinities sake, that by your Letters, authoritie may be gyuen me, to say or not to say these Hypostases. Read the whole Epistle.

Finally, true it is (I saie) generallie without exception, that alwaies as Catholikes haue earnestly kept, and diligently sought the vnity and communiō of the See of Rome, so were they euer Heretikes or Schismatikes that cōtemned the same, especially after that they were by it condemned, & for such were they



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they at the length by the whole world taken, if they continued wilfull and obstinate in the said rebellion.

Therefore the Protestants and other Sectaries of this time, vvho haue binne by so many worthy Bishops of that holy See accursed, and haue notwithstanding so many yeares desperatly continued in their disobedience, are Schismatiques and Heretikes, and so wil they one day be accompted of all Christian men: when, as in al Heretikes that were afore our time, so in these shalbe fulfilled *Saint*

1. *Tim.* 3. *Pauls* most certaine Prophecie: *Inscientia eorum manifesta erit omnibus*, their folly shalbe knowē of al men, as (thanks be to God) it hath of late yeares wel begonne to be, and namely in our Countrie, where notwithstanding their continual preaching for these sixtene yeares, and the Catholikes all that while beyng put to silence, yet haue they now fewer folowers without comparison, then they had whē they began: for no other cause, but for that the folly of Heresie (as *Saint Paul* hath told vs) is such, that through Gods working, men of their owne accord

cord in time wil see it, and seeing wil forsake it. Which when as by the mercy of God Catholikes shall haue there againe their liberty, will no doubt much more, and in short time generally of al men be done.

For, certaine it is (as I haue saied) that none haue bin from Christes Ascention to this our age by the Apostolyke See condemned in maner aboue-sayed, but they haue binne also after-ward by all Christian men with one consent abhorred and detested, howsoever they haue for a time abused their vile tongues against the said See for condemning the, calling it *Cathedram pestilentia* the Chaire of pestilence, as did the Pelagians, or the seat of Antichrist, or by such like termes of blasphemie.

*Augustine  
con. lit Pe  
til. li. 2.  
cap. 51.*

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*Councils.*

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**V** HOM so euer any Councell of XIII. Bishoppes, Generall or Pro- uinciall, confirmed by the See Apostolyke, hath at any tyme condemned as Heretykes, they were Heretykes in deed,



dede, & as such they were at length forsaken of all men, howsoever for a tyme Emperours, Kinges, or Queenes, multitude of folowers, shew of learning, opinion of holines, or any other mā or thing did vphold them. Neither against this can there be brought any exception.

Remember all the times, who so that will, that were before vs. The Nycene Councell condemned the Arrians, for denying the Godhead of Gods Sonne: the Constantinopolitan condemned the Macedonians, for denying the Godhead of the holy Ghost: the Ephesine Councell condemned the Nestorians, for diuiding Christs own person into two: the Councell of Chalcedon condemned the Eutichians, for making but one of Christs two Natures: another Councell of Constantinople condemned the Monothelits, for leauing in Christ but one wil only: & other Councils condemned others. And the end alwayes vvas, that the Councell preuailed, the Heretykes were suppressed. For, those Heretykes, which I haue rehearsed, which in theyr time raigned each one very farre, & infected

fecte meruaylous great multitudes of  
 sinful & vnconstant soules, yea & many  
 Emperours also and Empresses, Kinges  
 and Queenes, States & Countries, &c.  
 nowv at thys tyme and many hundred  
 years before this time, what one folower  
 haue they had? Haue they not bin gene-  
 rally forsakē? Haue not those Councels,  
 which condemned them, of al Christē-  
 dome bin embraced? Yea, by the verie  
 Parlament lavv (*Si Dñs placet*) of our  
 Protestants in England, haue not foure  
 of them bin allowed with the Scriptures  
 for good touchstoanes of Heresie? So  
 mightie is the authoritie, so vndoubted  
 is the verytie of such a Councell. And  
 that wel worthie: as being a thing won-  
 derfully commended vnto vs by the  
 Example of the Apostles and first Chri-  
 stians, in the acts of the Apostles, where  
 we haue the first lineaments of Christes  
 Church, and the orders of the same.

There wee see, how that a very great  
 Question being raised by certaine Pre-  
 chers saying, *that wee Gentiles without cir-*  
*cumciding of our selues after the maner of Moy-*  
*ses lawe can not be saved,* although wee be-  
 leue

Act. 15.



Act. 16.

leeue in Christ, the matter was referred vnto a Councell of the Apostles and other priests at Ierusalē. Who after great searching & debating of the matter determined it, vvith *Visum est Spiritui sancto & nobis*, it hath pleased the holy Ghost & vs, that Christian men of the Gentils should not be bound to the law of Moyses: making also certayne Decrees, of such to be obserued. And after this what effect toke the Councell? Mary S. Paule and Silas vvent ouer many Countries and Cities, preaching and deliuered vnto them to kepe the Decrees that vvere decreed by the Apostles and Priests, that vvere at Hierusalem. And this same order euer since that time in like cases hath the Holy Ghost the guid & leader of the Church into all Truth, caused the Church alwaies to obserue, making by his diuine power Councils to be assembled, to be furdered, to be agreed, to be finished, to be receaued. That we doe worthily refer this proceeding & prospering of Councils in the Catholike Church to God almyghty, any reasonable man wil sone cōfesse, that cōsidereth out of how many countries, languages, maners,

maners, wits, & persōs, about how many matters & questions, with how long preparation & cōtinuance, with how great disturbance & resistēce offered & made by their enimies, they are assēbled, holden, and concluded, namely this late Coucell of our time, which was gathered and kept at Trident. But on the other side, for the Heretikes of our time, lacking Gods assistance, it hath bin a thing so impossible, out of their so many corners where their infection lurketh or reigneth to assemble themselves, yea or so many persons of the basest ministers, as at Trent were very Bishops, into any one place for the like purpose, that (to my knowledge) they haue not hitherto so much as gone about it, or once thought therevpon. And in some peeces of Germany alone, where with great diligence and charges of their deceaued Princes, some few of them for a short time about not many matters haue binne assembled and kept together, what agreement could there euer be made betwene them more then betwene your Protestants & Puritans, cattes and dogges, as the world



wel knoweth and plainly seeth? And in old time, when the Arrians vvere able by meanes of theyr Emperour to hold certayne Councells, vvhat one of them euer toke place? and that, bycause they lacked the B. of Rome his confirmatio. In somuch that Constantius the Arrian Emperour, hauyng by a Synod of hys Bishops deposed *Saint Athanasius*, and also thrust him actually out of hys Bishoprycke, yet laboured tooth and nayle, and desired it most feruently, to haue the same confirmed with the Bishops of Romes authoritie: as witnesseth also an heathen wryter of that time, in these words: *Id enim ille Athanasio semper infestus, licet sciret impletum, tamen auctoritate, quae potiores aeternae urbis Episcopi, firmari, desiderio nitabatur ardenti.* The matter of casting Athanasius out of hys priestly See, although Constantius his mortall enymie for euermore, knew that it was fulfilled, yet to haue it confirmed with the authority, in which the Bishops of the eternal Citie are better, hee laboured vvith feruent desire.

But now the Council of Trent was in  
all

*Ammia.  
Marcel.  
li. 15.*

all respectes like to those old Catho-  
like and General Councils, so called to-  
gether, so proceeded, so confirmed. Such  
Councils (I say) alwaies in the end pre-  
uailed, euer were of Catholike men o-  
beyed, neuer of any stubbornely resisted  
but only of Heretikes : Therefore Pro-  
testants and Puritans be Heretikes: they  
be not Catholikes : and so vwill all men  
at the length take them to be, for re-  
sisting of the Councell of Trent, as they  
haue taken al other resisters of other like  
Councils. But what say I, for resisting  
of the Councell of Trent only? Whereas  
they resist also (and that by their owne  
confession) so many other General cou-  
cels, as the second of Nice, the Floren-  
tine, those of Lateran, of Vienna, and fi-  
nally al that these thousand yeares haue  
binne holden, allowing none but onelie  
the first foure, of Nice, of Constātinople,  
of Ephesus, & of Chalcedone. And trow  
ye that them also they allowv in deed?  
will they be content by them to be tried  
in the matters that are betwene vs? you  
may be sure they will not, knowing that  
they were of the very same faith that the

K 2

Councils



Councils afterward, and that they make against them no lesse, then these, as (if need be) I can and will by Gods grace most clearely shew. But it needeth not, they confesse asmuch them-selues. For els, why suffered they one Lewis Euans of late yeares to set out a naughty booke, wherein amongst many others his blasphemies and abominations, hee called one of those foure Coūcells, that same of Chalcedon, a blasphemous, proude, sacrilegious, Antichristian Council, with many moe wordes of like detraction.

If therefore, going against any one such lawfull Council, as I haue said, hath alwaies binne amost certaine and peculiar propertie of open Heretikes: the Protestants that stand against all such Councils, as well within these thousand yeares as afore, are they not plainly prouen Heretikes? Is there any man, that so litle careth for his foule, as to venture it with such Maisters condemned & cōdemners of al holy Councils, no Council, new nor old, being on theyr syde? God of his goodnes deliuer all men, and namely our deare Countriemen, from  
such

such blindnes. It was the manner of blind Heretikes, it was neuer the maner of Catholikes so to doe. For example, Eutyches the Heretike condemned the Councell of Ephesus, as witnesseth Flavianus Patriarch of Constantinople: but Catholikes euer had the maner, vvith al reuerence straight waies to yeeld, yea and that not only seuerall persons, but whole Countries with their Prouinciall counsels, vvhen a generall Councel had otherwise determined. *Et ipsa Concilia* (saith Saint Augustine) *quæ per singulas Regiones vel Prouincias sunt, quis nesciat, plenariorum Conciliorum authoritati, quæ sunt ex vniuerso orbe Christiano, sine vllis ambagibus cedere?* Who knoweth not, also the very Councells which are holden of seuerall Countries or Prouinces, without any exception to yeld vnto the authority of plenary Councels which are holden of al Christendome? *In ep. ad Leonem, De bap. con. Don. li. 2. ca. 3.*

Wee therefore, that obediently receaue, al such Councels, reiecting no one of them, in no one point what so euer: is it not manifest, that wee are of the same one catholike Church and society that



were of? And the Protestants beleuing no one of them indeed, at least in all pointes, and very few of them also in word: is it not euident, that they dravv in one line with Eutiches, and all other Heretikes that were before them? who soeuer will consider this much with the feare of God, with care of his soule, with aduise of true reason, must needs, confesse it.

*The Fathers.*

XIIII.

**N**owv for another most certayne argument, that the truth is of our syde, and that the Protestants be Heretikes, this I desire to be of reasonable men quietly considered: whether euer any Catholike man in matters of our faith did obstinately refuse to beleue the old Fathers consenting in one and agreeing togeather: or, whether any euer did so, but only Heretikes. Certayne it is, that it neuer was the maner of none but Heretikes: as of Paulus Samosatenus, by the witnessse of the Councell of Antioche holden against him. The Bishops  
and

and Pastors there assembled, reporting in their Epistle his maners and fasshions for vvhich they condemne hym, and would haue all others to condemne him likewise, doe tel amongst others, that his manner vvas in hys open sermons, vvithout honestie or shame to rayle against the Interpreters of Gods vvord that were departed: *In verbi Dei interpretes qui e vita excessissent, dum in hominum frequentia palam pradicaret, petulanter & impotente debacchari.*

Of Nestorius also Socrates writeth, that the cause of his Heresie in denying our B. Lady to be Gods Mother, was that hee despised the reading of the Fathers writings, thinking himselfe because of his fine and rolling tongue to passe all men. *Veterum Interpretum scripta perdiscere dedignatus est, &c.* Contrariwise true christians & Catholikes euer thought themselves bound to beleue the Fathers, to sticke to their doctrine, to walke in their stepps. And therefore saith Saint Ambrose: *Absit vt tradam hereditatem Patrum, &c.* God forbid, that I should betraie the inheritance of my Fathers, the inheritance

*Eus.li.7.  
hist.ca.24*

*Li.7.ca.  
251.*

*Li.epist3.  
de.Bas.  
trad.*



26. 1. con.  
26. 1. ca. 2.

In it. li. 2.  
con. 151.

ritance of Dionysius, who died in ban-  
nishment for cause of our faith, the inhe-  
ritance of Eustorgius the Confessour,  
the inheritance of Mirocles, and of all  
faithfull Bishoppes that were afore our  
time. *S. Augustine* likewise: *Quod credunt,*  
*credo: quod tenent, teneo: quod docent, doceo:*  
*quod predicant, predico:* I beleue, that they  
beleue: I hold that they hold: I teach  
that they teach: I preach that they  
preach. "And the same to be the duty of  
all Christian people, in these words spo-  
ken to a Pelagian, he declareth: *Quos o-*  
*portet, ut populi Christiani vestris prophanis*  
*nouitatibus anteponant, eis que potius eligāt ad-*  
*barere, quam vobis.* It is necessary for chri-  
stian people, to preferre the holy Fathers  
before our prophane nouelties, and to  
chuse to sticke rather to them, then to  
you, Pelagians, and other Heretikes.

And thereunto what reasonable man  
will not agree, considering the manifold  
prerogatiues, both humaine and diuine,  
of those auncient Fathers, aboue all He-  
retikes: as their excellent wittes, con-  
tinual studie, wonderfull learning, fer-  
uent praier, holy conuersation, fauour in  
Gods

Gods sight, mighty working of infinite Miracles (besides liuing long afore these controuerfies arose betwene vs, & therefore being without all suspicion of partialitie.) By which his great giftes and passing graces with many moe of like condition, most liberally and most singularly bestowed vpon them, the holy Ghost, God himselfe, hath so comended them vnto the world, and set them in such irrefragable authoritie with all Christian hearts, that the verie Heretikes also them-selues, although they haue forsaken walking with the Catholikes in their steppes, yet in their preaching and writing thinke it necessary to alleadge their testimonies, and triumph not a little, when out of them they can wring any litle word that may seeme to make for their errors: whereas yet, there be certaine other Authors as ancient as the Fathers, but against the Fathers, and farre more plaine witnessles for the Heretikes assertions, then the Fathers, which notwithstanding they neuer dare so much as once to name. As against praying for the dead, what Protestant hath



Aug. he.  
51.

hath beene heard to alleage *Aerius*, that was most certainly and most plainlie of that opinion? And who yet hath not heard them against the same alleage S. *Augustine*, that for the same opinion amongst condemned Heretikes hath noted *Aerius*? Neyther alleage they euer *Vigilantius*, *Iovinianus*, *Eunomius*, *Simon Magus*, and other old Heretikes, for those feuerall opinions, that they before these evidently did hold: but they alleage S. *Hierome*, *Saint Epiphanius*, *Saint Basile*, *Saint Irenee*, *Saint Clement*, and our other Catholike Fathers, for the very same opinions, which yet those Fathers in those Heretikes noted & condemned as Heresies.

Is it not by this manifest vnto all men that will not shut their eyes wilfullie against the light, that wee must belecue the Fathers, that we must glory to be accounted their followers, their disciples, their children? when as the very Heretikes themselves, that beare fallie hearts towards them, dare not yet for feare of God, or shame of the world, but make faire countenance vnto them? Who know-

knoweth not, that *Jewell* in that famous chalenging sermon of his made at *Posses Crosse*, would seeme to make the Fathers so good groundes to build vpon, that if the Catholikes could out of them bring one sentence, or halfe sentence, word or halfe word, for many Articles in controuersie there by him proponed that thē he would subscribe to our Religion? So then it is touchyng the Fathers authority: But now on whose side they stand indeede, ours, or the Protestants, although no wise mā, or of meane experience in these matters, can be in doubt thereof: yet if need be, thus may it brieflie be shewed, that they be on our side, and that most certainly.

Let any indifferent man consider this with himselfe, who they are, wee or the Protestants, that are faine to defend the Fathers, that are put to maintaine their credit, that are compelled to vpholde their authoritie. Plaine it is, that to this not the Protestants be driuen by vs, but that we therunto are driuē by them. And therefore plaine it is, that the Fathers stand with vs, & against the protestants.

**As**



## MOTIVES TO THE

As if any man were so ignorant to doubt, on whose side standeth the See Apostolike, the Councell of Trent, the Scripture of the Machabees, Traditions of the Apostles, with many others that might be named: that the Protestantes raile at them, that we defend them: were not this a sufficient and an euident demonstration, that they be on our side?

So then, by the like doing of vs, both in the matter of the Fathers, they impugning them, wee defending them: it is most certainly declared, that they be on our side. As if at this time a man did doubt whether the said Fathers be with the Protestants, or with the Puritans, would not his doubt very soone be answered, if it were shewed vnto him, that the Protestants are driuen by the Puritans to defend the Fathers, calling them also Papists for their labour? Whereby againe it is manifest, that the Fathers are with the Catholikes, & neither with the Puritans, nor with the Protestantes. And hereupon it was, that *Jewell* in his foresaid challenge did set a certaine number of Articles, as of the Masse, of the Pope,

Pope, of the Eucharist, with some others:leauiing out purgatory, praying for the dead, praying to Saints, Merite of works, with a great number of many more: because (I say) in his very conscience he did know as they doe all, if they read the Fathers, that they are so plainly on our side, that in most matters of controuersie it can not with any colour be denied, or called in question. For if in all pointes they be not with the Protestants (which by this you see they are not) then vndoubtedly in all points be they with vs, because there is not, nor neuer was, but one onely true Religion, not one then true, and now another true: but the same that then was true, the same now true. Which (as I haue said) cannot be the Protestants, because of their plaine and in so many pointes confessed difference from the Fathers.

Hereunto what can they say? Certainelie nothing, but onelie this: that we are out of the way, and that the Fathers were out of the way, and that they only are in the way. By which their saying it is yet againe more plaine, that by their



owne confelsion they are not in the Fathers way , which also out of their owne writings might easily be shewed , that they sticke not to say, the Fathers all to haue beene in error, but that it needeth not, being a thing otherwise well known to all such as heare their Sermons , or be in place to heare them talke boldly and familiarly together amongst themselves, where they are not afraide plainely to confesse , that the Fathers all were Papistes: as I haue already sufficiently proued , and vvill with the help of GOD, more largely proue hereafter, if it be required, desiring the Reader for this time to holde himselfe content with this one fresh saying of Laurence Humphrey. speaking of Jewels famous chalenging Sermon afore-mentioned , vvherein he prouoked the Catholikes to trie vvith him the mater by the Scriptures, Councelles, Fathers, and examples of the first fixe hundred yeares of Christes Church. Thereupon thus saith Humphrey . *Nimium largitus est , & vocis plus a quo concessit, & sibi nimium fuit iniurius, &c. Et seipsum, Et Ecclesiam quodammodo spoliauit. Siquidem*

*Libel. de  
vita Jew-  
el.*

*dem Daemoniacorum quaestio est: Quid nobis & tibi est, Iesu fili David? Sed interrogatio Sanctorum est: Quid nobis rei cum Patribus, cum carne & sanguine? Too much he gaue, & to you hee graunted more then vvas meete: and to himselfe hee was too iniurious, &c. Both himselfe and the Church after a sort he spoiled. For it is the question of men possessed: what haue we & thou to doe, O Iesus the Sonne of David? But the demaunde of Saintes it is: what haue wee to doe with the Fathers, with flesh and blood? Such Saints as you heard a little afore, were not S. Ambrose, nor Saint Augustine, nor anie other Saint of Heauen: but the Saintes of this Canonizers new Calendare, such as Saint Paulus Samosatenus, Saint Nestorius, and other Heretikes of accursed memorie, vwho were in their life time, Rana, & Cynipbes, Exod. 8.*

*& Musca moritura, quales sunt Pelagiani, Frogges and Gnats, and Flies that shall not last, such as be the Pelagians, as Vincentius Lirinensis for this theyr croking against the Fathers verie aptlie termeth them, in that passing fine book*

*Libel. aduersus prophanas omnium heresum innovationes.*



of his, written by him aboute a thousand  
 yeares agoe of the same argument that  
 this our treatise. *Nobis, inquit, auctori-  
 bus, nobis principibus, nobis expositoribus, dam-  
 nate quæ tenebatur, tenete quæ damnabatur, rei-  
 cite antiquam fidem, paterna instituta, Maiorū  
 deposita, &c.* Take vs (say they to the Ca-  
 tholikes) for your Authors, vs for your  
 Leaders, vs for your Interpreters: & vp-  
 on our word, condemne yee the things  
 that you held, hold yee the thinges that  
 you condemned, cast away the old faith,  
 the fathers teachinges, the thinges that  
 your Elders left you to keepe, &c. This  
 (I say with him) was the croking of  
 those Egyptiacall frogs, while they were  
 liuing, which now are quackling & yal-  
 ping with the Diuels in Hell, frō whence  
 they came, as Saint *Iohns* Apocalips bea-  
 reth witnesse.

Cap. 16.

Now therefore let any reasonable mā,  
 anie that would saue his soule, yea anie  
 that thinketh himselfe to haue a Soule,  
 weigh & consider with himselfe, what  
 he hath to doe, whether to venture his  
 soule with such frogs of Hell, men vtter-  
 ly destitute of all things wherewith prea-  
 chers

of Truth should be commended, and found to haue all the marks of false Masters & Heretikes: or to bestow it in the way of the old Holy Fathers, men most learned, most gracious, most miraculous, & their way so sure, that it hath brought them vnto heauen, where they be now Saints most glorious, by the confession of all men, most vndoubtedly. Certaine it is, that none euer haue left their vway, but only Heretikes: and therefore Protestantes, and Puritans be Heretikes. Their followers then, can not looke for any other place after this life, but that which is prepared for Heretikes, which by the witnes of S. Paul himselfe cannot be the Kingdome of Heauē: For aduou- Gal. 1.  
terers (saith he) murderers, forcerers, heretiks, & such like, *regnū Dei non consequentur*, shall not possesse Gods kingdome.

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Martyrs.

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**N**EXT of all, let it be well considered, what Church that is which hath in the roll of her owne children so manie, which both wee, and our Aduer-  
L
saries

XV.



faries acknowledge to be true Martyrs in deede (that here I say, nothing of other orders of Saints in heauen confessed by vs both) consider, I say, whether all those, which by our Church are enrolled in the number of Martyrs in the common Calendare (who to Laurence Humphrey, now that Jewell hath in learning, life, and Miracles so farre passed them al, are al but *Sanctuli*) hold heauen by any Church but ours. Or whether any one of them all were of any other faith then ours. Name any one of them all, and prooue it by good record, that he was of your Church, or of your faith, and let my name be blotted out of heauen for euer. But the contrarie, that they were not of your Church vndoubtedly, thus I proue most euidently: presupposing first, that no man will doubt, but that they were all of one Church: so that it shall be sufficiently proued, that none of them all were Protestantes, if I proue that some one of them were not a protestāt, which I may easily do by many kindes of strong arguments, and will hereafter with Gods help, if need be. But

now

new may one plaine argument well suffice, and that common to all the old vndoubted martyrs, but it will I onely in one exemplifie. This it is.

All those holie martyrs were of the same Religion, that they were of which prayed vnto them, which worshipped their Relikes, which went a Pilgrimage to their Churches, and that, whether it were our Religion, or the Protestantes, who knoweth not? my example shall be *S. Steuen* himselfe, of whose true martyrdom no man can doubt, that beleueth *Saint Luke*, *S. Paule*, the Scriptures, and God himselfe. Now that he (as all other Holy martyrs) was and is of the same Religion that the persons aforesaid, it is manifestly, and inuincibly prooued by this, that hee (as all other holie martyrs) did with the power of God Almightye heare and helpe those persons that in maner aforesaid sought vnto him: to the same purpose also reuealing by visions the place where his Relikes were hidden, with the Relikes of *Saint Gamaliel*, *Saint Nicodemus*, and others, to *Lucianus* a Priest of Ierusalem, who wrote in  
Act. 6.7.  
8. & 22.  
  
Gennad.  
in Catalo-  
go.



## MOTIVES TO THE

Greeke the Historie of his inuention, to the same purpose, I say: for these are the very wordes of S. *Ganaliel* appearing the third time vnto *Lucian*: *Exurge igitur, & vade, & dic illi, vt aperiat nobis, & faciat locum orationis, vt intercessione nostra misereatur Dominus populo suo.* Vp therefore, and goe to the Bishop, and say vnto him, that he open vnto vs, and make a place of prayer, that by our intercession our LORD may haue mercy vpon his people. And all this may be proued by such certaine witnesse of so many auncient vndoubted writers, that no man can possiblie with any reason make answer vnto it, or exception against it.

In Ep. Luciani.

Vide sermones nonos Augustini editos, 1564. Leonanii. cum Epistolis Autenti, & Luciani, & de his libris Enochii de signis. S. Stephanii.

In S. *Augustine* alone may be scene examples very many of such helpe done to such men by this Martyr, if anie man please to read his two & twentieth Booke *De Ciuitate Dei*, the eight chapter, & his Sermons *De diuersis*, in the tenth Tome, from the Sermon 34. to the Sermon 40. of which Sermons he maketh mention himself *De Ciuitate Dei*, in the place which I haue said, and also *Posidonius in Indiculo operum Augustini*. There shall you finde, how

how that by S. *Steuens* Relickes was cured a Bishop of a Fistula: by the same was reuiued & perfectly restored a boy, that with a wheele was killed and crushed: many likewise reuiued by thinges that had but touched his Relickes, as by Six reuiued there. oyle, clothes, and floures. One of those exāples, because it serueth well to many good purposes, I thinke it good to recite here at large, in Saint *Augustines* owne wordes.

Such a Miracle doe wee know (saith he) amongst many others to have beene done at *Vzalis* a citie here in *Africke*. A certaine woman lost in her lap, her sonne by sicknes being a Catechumen (or one appointed to be christened) a sucking babe. Who seeing that he was lost, and irreparably perished, began to weepe for him more of faith, then as a mother. For she did not desire the life of her Sonne, but in the world to come: and that life, she bewailed the losing & the perishing of it, and full of confidence, vp she took him dead as he was, and ran to the Memorie of the blessed Martyr *Steuens*, and began of him to require her Sonne, and

*Ser. 38. in Diuer. To. 10 quiesc Ser. 10. in nona edit.*



## MOTIVES TO THE

to say: O holy Martyr, thou seest that I haue no comfort left. For I can not say, that my sonne is gone afore:whom thou knowest to be perished. For thou seest, why I doe make this lamentation. Restore vnto me my Son, that I may haue him in the sight of God that crowned thee. As she in these & other like words made her petition, with teares after a sort not desiring, but (as I saide) requiring him, her sonne reuiued, and because she had said: thou knowest wherefore I seeke him: God would also shew forth the truth of her minde and meaning. By and by to the Priestes shee brought him: baptised he was, sanctified he was, anointed hee was, Imposition of handes was done vpon him. *Completis omnibus Sacramentis assumptus est*, and all the Sacraments being so fulfilled, he was assumed, or taken out of this life vp to Heauen. But shee then with such a countenance followed him, as though shee brought him, not to the rest of buriall, but to Steuen the Martyrs bosome. *Probatum est cor fidele mulieris*, and so was proued faithfull the heart of the woman.

Here

Here haue we, that children, although theyr Parentes be Christians perish without Baptisme. We haue also, that in baptisme they must be anointed: after baptisme also an other Sacrament of cōfirmation by a Bishoppe, or Imposition of handes. Finallie, wee haue here praying to Saint *Steuē*, and by the two straunge miracles, of the childe both reuiuing and assumpting, wee haue the same confirmed both by Saint *Steuē*, & by God himselfe. Wherupon who seeth not how plainely it followeth, that Saint *Steuē* was no Protestant, but cleane of the other side all against them? And certaine it is, I say, that Saint *Steuē*, and all the other Holy martyrs were of one Religion. Therefore certaine it is also, that no one of all those martyrs vvas a Protestant. Which is so plaine a demonstration, that the simplest of all may see it: & so sure a knot, that not the cunningest of all our Aduersaries can euer possible either vndoe, or breake it. As the partie, I say, which prayeth to the martyrs, so likewise the martyrs them-selues, that with such miracles answered such praiers,



## MOTIVES TO THE

be both against the Protestantes. And therefore be all the true Martyrs of old time against the Protestantes, *Quia per totum orbem in locis sanctis, quae frequentat nostra communio, tanta mirabilia vel exauditionum v l sanitatum sunt, &c.* Seeing ouer all the world in the Holy places, which our companie doth frequent, so great Miracles of hearinges and healinges be wrought, &c.

*Aug. de  
vni. Ecc.  
cap. 10.*

So that all men may easily see, that if they desire to be with those Martyrs, they must not be with the Protestantes. Whereby againe may all men see, what are these new Martyrs of theyrs, of whome they are wont so much to brag, whose worthe Actes and Monumentes Foxe the Martyrmaker hath put in writing. For a full answere to them all, although the very naming of our Catholike Martyrs, euen of this our time, to any reasonable man may suffice, as the Bishoppe of Rochester, Sir Thomas More, the Monkes of the Charterhouses, with very many moe vnder K. Harry: and now of latter time, all our holie Martyrs, that haue beene, and daily are made

made vp, by losse of their liuings, by pri-  
 son, by poyson, by whipping, by fami-  
 shing, by bannishment, Bishops, Priests,  
 Deanes, Archdeacons, Canons, Eccle-  
 siastical persons of all sortes: Knights,  
 Esquires, Gentlemen, Laymen likewise  
 of all sorts: so many likewise, that haue  
 openly suffered, the good Earle of Nor-  
 thumberland, D. Storie, Felton, the  
 Nortons, M. Wodhouse, M. Plumtree,  
 and so many hundreds of the Northern-  
 men: such men, both in their life, and  
 at their death, that neither the enemies  
 haue to staine them, as their owne con-  
 sciences, their own talke, and the world  
 it selfe doth beare good witnesse: many  
 of them also (and therefore all of  
 them, bycause of their owne cause) be-  
 yng by God himselfe approued by Mi-  
 racles most vndoubted: although (I say)  
 no reasonable man will thinke, those  
 stincking Martyrs of the Heretykes,  
 worthy in any respect to be compared  
 with these most glorious Martyrs of the  
 Catholikes: yet supposing, that other-  
 wise they were equall, and ours not sen-  
 sibly better then theirs, this one consi-  
 deration

Let Elmer  
 remem-  
 ber his  
 Tragedie  
 of the  
 Scottish  
 friar at  
 Lincol.



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deration were notwithstanding inough to declare most plainly, that ours are Gods Martyrs, and theirs the Diuels, bycause that ours (as you see) died in the faith of S. Steuen the first Martyr and of all his fellowes, and theirs cleane against the same.

1. Cor. 13.

If a man be an heretike, although he suffer death euen for Christ, yet goeth he vnto damnatio, as S. Paul doth plainly say: *if I deliuer my body to be burned, and haue not charity, it profiteth me nothing.* vvhath then must we thinke of them, that burne against Christ, and against his truth? No doubt, as they that suffer death for him, haue the greatest croune in Heauen: so they that hold against him, and that to leese their life in his defiance, are the worst sort of damned soules in Hel. But contrariwise let all Catholike men that suffer, reioice in Christ & be of good comfort, being assured, that they are persecuted for the right faith (as by this Tre-tise they see) for the very same that was the faith of all holy Martyrs before this time.

And therefore to them pertayneth,

no lesse then to the Thessalonians, thy<sup>s</sup> saying of Saint Paule: You brethren, are *1. Thes. 2.* made imitators of Gods Churches, that are in Iurie: bycause the same things you haue also suffered of your own countrimen, as also they of the Iewes. To them belongeth this saying also to the PHILIPPIANS Be ye for no- *Phil. 1.* thing afeard of your aduersaries. Which to them is cause of perdition: but to you of Saluation, & that of God: bycause vnto you it is giuen for Faith and suffering both Gods giftes. Christ, not only to beleeue in him, but also to suffer for him: hauing the same fight, as both you haue scene in me, and now you heare of me. Finally the same fight, that al Christs martyrs haue susteyned, God by hys wonderful myracles wel declaring, that they which pray vnto the Martyrs, and the Martyrs that we pray vnto, be all of one faith: verily not the Protestants faith, as themselus must needs, and wil confesse, but our only Catholike Faith.

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*Their Own Doctors.*

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**H**ERE, after so many, so euident, **XVI.**  
 so vndoubted waies afore declared to finde the **TRYTH**, by the  
 Names



## MOTIVES TO THE

Names of Catholikes and Heretikes, by Miracles and Visions, by the Scriptures, by Traditions, by the Church, by the See Apostolike, by Councils, by the Auncient Fathers and Martyrs: which all I haue brieflie, but to any indifferent man sufficiently and clearelie shewed, to make for vs most certainly, & to stand all in open field against our aduersaries: nowv for the next Motiue, I would haue it considered by anie man that is not wilfull, that the Protestantes and Puritans are out of the way, euen by the iudgement also of their own adherents, such as themselues doe in word and hart like well of, as men of God. and therefore consequently condemne themselves. Which if I shall proue inuincibly against them, will any man be so foolish, mad and desperat, to walke theyr vway, away (I say) contrary to so many good guides aboue rehearsed, condemned by their owne Masters, by themselues in hart misliked?

First then let their Graundfier Luther come forth, and say his minde of these his whealpes, who in theyr Apologie

gie call him a man *Diuinitus datum ad il-*  
*lustrandum orbem*, giuen by God to lightē  
 the world. He falling first himselfe from  
 the Church of God about the yeare  
 1517. & seeing shortly after in the yere  
 1524. his owne Disciple Carlostadius  
 fall againe from him, to be the author of  
 the Heresie against our Sauours reall  
 presence in the Blessed Sacrament, who  
 afterward of Zuinglius were called Zuin-  
 glians, and now of Caluine be named  
 Caluinists: after that he had many yeares  
 together written much and full bitterly  
 against the sayed Heretikes of his owne  
 descent, many meanes also of agreement  
 making betwene them being attempted  
 but al in vaine and to no purpose: theiyr  
 discord daily more & more increasing:  
 two yeares before his death, in the yeare  
 1545. gaue he them his blessing, wherein  
 amongst other vvordes, thus he sayed:

*Apol. Eccl.*  
*Anglic.*

*Quicumque credere nolunt, panem Domini in-*  
*cana illius esse verum ac naturale corpus, quod*  
*Iudas & impius non minus percipiat ore, quam*  
*Diuus percipiat Petrus & Sancti omnes: hoc, in-*  
*quam, quisquis credere nō vult, is a me abstineat*  
*Epistolis, scriptis vel sermone: neque ullam meam*  
*expectet*

*Libel. in.*  
*Zuingliā.*



*expectet communionem. Oleum enim operam-  
que perdidit.* Who soeuer will not be-  
leeue, the Lords bread in the Supper to  
be his true and naturall body, which Iu-  
das and the wicked receaueth with hys  
mouth, no lesse, then *Saint Peter* receau-  
eth it, and all that be holy : this, I say,  
who soeuer wil not belecue, let him re-  
fraine from me, for Epistls, for writing,  
or for talking: neither let him loke for a-  
ny communicating of me with him.

And a little after he sayeth further:  
*Suermeris nihil contulerit, quod circa Sacramē-  
tum plurimum illi negantur de spirituali esu &  
potatu ac Corporis & Sanguinis Christi, & de  
Christi uerum charitate atque unitate Et fru-  
stra quia uae illi in Deum Patrem, & Filium, &  
Spiritus sanctū, & Christum Seruatorem cre-  
dunt. Omnia in quā, haec nihil illis prosunt, quā-  
tumuis sane & inculpate ea mendaci ac blasphem-  
ia ore pronunciant: quando hunc unum negant  
articulum, eumque falsi in simulant, dum de Sa-  
cramento Christus ait: accipite panem & man-  
ducate, hoc est corpus meum.* It shall nothing  
helpe the Suermerians, that about the  
Sacrament they trifle very much vpon  
the spirituall eating and drinckying of  
Christes

Christes body and blood, and vppon Christian mens charity and vnity. Yea they also in vaine belcue in God the Father, the Sonne, and the holy Ghost, and in Christ the Sauour. Al these thinges, I say, nothing auaille them, how soundlie soe euer, and vnblamedly they pronounce them with their lying and blasphemous mouth: seeing that they denie this one Article, and lay falshood to hys charge, whereas Christ sayeth of the Sacrament: take bread and eate, thys is my body.

He corrup  
teth the  
Scripture,  
to help his  
Heretic of  
the bread  
to be  
Christs  
bodie

Thus you see, what this man of God, this light of the world, maketh of our English Calvinistes, Lyers, Blasphemers, voyde of his felowshipp, men without our Sauour Christ and the Blessed Trinitie. Haue they not (trow you) in so praising Luther, shewed men a candle to see by it their owne fowle faces, and a light wherby to runne out of their cōpany? Let them loke wel therefore, what excuse they will pretend at the last day to the Iudge of al, that remaine stil with them, that flie not from them.

For another example of their condē-  
nation



Magde-  
burgenses

nation by their own folowers, read who list the Compilers of the Centuries named *Magdeburgenses*, in their Epistle dedicatorie of the seventh Centurie. There shall he see a long discourse against this, that the Ciuell Magistrate should haue the Gouvernement as well in causes Ecclesiastical as temporal. Which is the very foundatiō of all our Protestants building in England, and the only key of their whole Religion. After many other wordes, thus they say: *Sint sane & ipsi Magistratus mēbra, & partes, & ciues Ecclesia Dei: imō vt ex toto corde sint, omnes precari de-  
cet. Flagrent ipsi quoque zelo pietatis. Sed non sint Capita Ecclesiae: quia ipsis non competit iste Primatus.* The very Magistrates also let them hardly be lymmes and partes and Citizens of the Church of God: mary that with all their hart they so may be, it is meet for all to pray. Let them also be inflamed with zeale of godlines, but let them not be heades of the Church: because vnto them is not due this Primacie.

If now against these Magdeburgians our Protestantes vwill make exception,  
that

that they are Lutherans: they must be put in minde of their owne wordes in their Apologie, *Illi* (say they) *quos isti contumelia causa appellant Zuinglianos & Lutheranos, re vera sunt utrique Christiani, & inter se amici, ac fratres. Non de principijs aut fundamentis religionis, non de Deo, non de Christo, non de sancto Spiritu, non de ratione iustificationis, non de aeterna vita: tantum de vna, nec ea ita graui, aut magna quaestione inter se dissentiunt, nec desperamus, vel potius non dubitamus, breui fore concordiam.* They whome in reproch these men (the Catholikes) doe call Zuinglians and Lutherans, are in verry deed both christian men, & friendes together, and brethren. They doe not disagree about the principles & grounds of religion, not about God, not about Christ, not about the Holy Ghost, not about the manner of Iustification, not about life euerlasting: but onely about one, and it no weightie nor great question. Neither doe wee despaire, or rather we doubt not, but there will shortly be agreement.

*Apol. Ecc.  
Anglic.*

This prophecy is now fulfilled in the accord of the Protestantes & Puritans.

By that one small trifling question they meane no lesse a matter then the

**M**

Blessed



Blessed Sacrament, of the weight whereof, and hope to be agreed about it, you haue heard what *Luther* not long before his death did write. As also to this daie the cōtinual fighting with pen & sword, of the Lutherans, and Zuinglians about the same, doth beare plaine record. But to our matter of the Head Ecclesiastical: if that be not a Principle or ground of Religion: why was it so obtruded to the Prince, as though neyther God, nor Christ, nor the holy Ghost, nor Iustification, nor life euerlasting, nor at al religiō could stand without it? Why hath it bin so straightly exacted of men, and that with oath to be professed, vpon paine of perpetuall imprisonment, forfaiting of lands and goods, and losse of life?

Being then so weightie a matter, such a Principle & ground of Religion: it is denied notwithstanding & condemned (you see) by such as themselues confesse to be christians, to be their friends to be their brethren. And will not men yet  
 Psal. 4. looke to themselues, open their eyes, & see the truth? *Filij hominum, vsquequo graui corde: vt quid diligitis vanitatem, & quari-*

*in mendacium* ! O ye children of men, how long will you be so heauie harted , why be yee in loue with vanitie, and sticke to that which will deceaue you?

At least wise if Granſier Luther, and the Lutherans be no body with them, yet their Sire himſelfe , of whome they are immediatly deſcended, Caluine , I truſt, ſhall beare with them ſome more authoritie. For ſo I pray God, that with themſelues his witneſſe may doe good, euen with the fartheſt gone of them all, our greateſt enimies , deſiring nothing more, then their Conuerſion and ſaluation. But if that may not be, becauſe that *2. Theſ. 1.*  
*non omnium eſt fides*, they be not of the nūber which muſt beleue: yet may it pleaſe God of his mercy , to open others eyes, and harts to ſee & take the truth: others (I ſay) that are not ſo obſtinate, that haue a good will for to be ſaued. Such (I truſt) when they ſhall ſee, that with moſt certaine danger, yea loſſe of their ſoules, they beleue the Proteſtants , euen by Caluins owne iudgement and ſentence, they will be better aduiſed , either for the loue of God, or feare of Hell.

M 2

This



Cal. in A-  
mos. 7.

This then is the saying of Caluin, forced thereunto by the very text of Scripture, as in the Prophet may be seene:

*Qui initio tantopere extulerunt Henricum Regem Anglia, certe fuerunt inconsiderati homines, dederunt illi summam rerum omnium potestatem: & hoc me semper grauitur vulnerauit. Erant enim blasphemum, cum vocarent ipsum summum Caput Ecclesie sub Christo. Hoc certe fuit nimium. Sed tamen sepultum hoc maneat, quia peccarunt inconsiderato zelo, &c.* They that in the beginning did so much extoll Henry king of England, certainly they were vnwarie men, they gaue him power ouer all. And this hath alwaies wounded me full sore. For they were blasphemous mē to cal him chiefe head of the Church vnder Christ: this certainly was too much. But yet let this abide buried, because they sinned by vnwarie zeale, &c.

In his words following he laeth more freely at the Kings Commissioners, sent by him after his Schisme to the Diet of Ratispone, for their talke that there they had vppon the ground of the King his Headship. Now what would Caluin say (thinke you) of our Protestantes since  
that

that time in England, for taking vp againe the Corps, & carrying it all about the Realme to be adored, and that vvith solemne oath, vpon paine also afore said? How would hee trounce them for their Blasphemie? Are not Princes trow you, well serued by such flatterers? haue they not good Pastors of them? worthy preachers, to cōmit vnto them their soules & saluation, that carry thē into such brakes of perdition and damnation, and vvith them the whole people, by the very witnessse of their owne confederates?

I am not ignorant, that going about in Parliament to giue the Queene this Title, & hauing obiected by Catholikes vnto them this place of Calvin: to saue them-felues from his blow (which they were ashamed of, although they feared neyther it, nor God, nor man) they deuised to call her not Head, but Supreme Gouvernour in all causes Ecclesiasticall. But sone after being againe charged by Catholikes, that that was much more absurd, as by which she might take vnto her the verie administration of Sacraments, and what soeuer els that is in the

M 3

gouernment



gouvernement of any Priest, or Bishop: then were they faine in an Injunction to interpret, that that was neuer her meaning, but onely to haue such authoritie in Ecclesiasticall causes, as the king her father had before her: and so compelled, for a mollification of their new inuented Title, to runne backe againe to that very same, frō which afore they fled for feare of Caluin.

Let any man now that thinketh to be saued, aduise wel with himselfe, whether he doe discreetly, to receaue into the groundes of his saluation, with oath to be confessed, such sandie Articles, so vn-  
 2. Tim. 2. *Vt resipiscant a Diaboli laqueis*, to rid themselves by repentance from the snares of the Diuell, that all this while hath held them captiues. And so for this Motiue these few examples may suffice: manie more of like sort shalbe brought if need be. As on the contrarie side, for their owne confession of the truth of our Religion,

ligion, not onely in some part (as in the two points afore touched, of the Sacrament and Supremacie) but also in the very whole well nere, much may be alleaged out of their writings.

One place for this time may serue, & that out of Luthers booke against the Anabaptistes, written many yeares after his fall, where thus he saith; we confesse that vnder the Pope-dome are manie good Christian thinges, yea all good Christian thinges, and that from thence we had them. We confesse perdie, that in the Popedome is the true holie Scripture, true Baptisme, true Sacrament of the Aultar, true keyes to remit sinnes, true office of preaching, true Catechisme, as the Lordes prayer, and tenne Commaundements, and Articles of the Faith, &c. I say moreouer, that vnder the Popedome is true Christianitie, yea the true kernell of Christianitie.

An. 1528.



*The Catholike Faith in England mightie-  
lie planted, and lightly chaunged.*

**XVII.** **I**N this place, before I goe any further: to bring more light vnto our matter, according to the example of *S. Pauls* question to the Galathians changing their first religion from the faith of Christ, to the law of *Moyfes*, *Qui tribuit vobis Spiritum, & operatur virtutes in vobis: ex operibus legis, an ex auditu fidei?* God giuing the Holy Ghost vnto you, and working Miracles amongst you: did hee it by workes of the Law, or by preaching of the faith? as if wee would say now by preachers of Protestancy, or (as they call it) of Papistrie? according to this example of *S. Paule*, I say, let it be first remembred, what Religion that was which was planted in our Countrey at our first conuersion vnto Christ by our Apostle Saint *Augustine* the Holie Monke that Saint *Gregorie* sent vnto vs about a thousand yeares agoe, at which  
time

tyme wee English-men were first made Christians, being before alwayes, as other Paynims and Heathens, without hope or knowledge of Christ and saluatyon, giuen wholly to the seruing of Idols.

And to be short, this matter may be soone knowen out of the Ecclesiasticall History of our owne Countryman Saint Bede, a man of great holynes and learning, & of great credit & fame throughout the vniuersall Church of God both in his life and euer since his death, who lyued shortly after the time of our first Conuersion, and vvrote the Historie of it in 5. bookes. a worke very worthy, very expedient, very profitable, and verie necessarie to be read of all English-men that desyre to haue vnderstanding of things belonging much to their saluation. There shall you finde it so plainlie, that the Religion then brought in, vvas this very same that now the Protestants haue thrust out, that no man either can, or (as I remember) doth denie it. For example, in the first Booke, Cap. 25. they came in with Crosse, Image of Christ, & with

S. Bedes  
Storie.



with Processiō, cap. 26. in Dover they v-  
led to say Masse: with many other points  
of our Religiō that may there be found.

Goe on then, & consider, how the said  
Monke our Apostle with his fellowes  
perswaded our Nation to that Religion.  
In the first booke, Cap. 26 you shall find,  
that the King was brought to beleue &  
to be baptized, by their working of ma-  
ny Miracles: and namely in the second  
Booke, cap. 2. how that hee challenged the  
stubborne Britons (who being Chri-  
stians, yet dissented from the rest of the  
Church in peculiar practise of some cer-  
taine pointes of Religion) to trie the  
truth betwene them, by restoring a blind  
man to his sight, in such maner as Elias  
vpon sure confidence in God, challenged  
the false prophets of Baal. The Britons  
could not doe it, but *Saint Augustine* did  
perfourme it: as hee wrought also very  
many mo such wonderfull Miracles, In  
somuch, that S. Gregorie in an Epistle  
that hee sent him (which is to be seene,  
*Lib. 1. ca. 31.*) thought good to admonish  
him of humilitie, knowing that S. Paul  
him-selfe had neede to haue giuen vnto  
him

3. Reg. 18.

him an Angel of Satan to boxe and buffet him, least that in the greatnes of hys Visiōs he might haue chaunced to take pride. Likewise, that he had the gift of Prophecie, and thereby foretold the destruction of those Britons, which euen so came afterward to passe, you shal find in the second Booke, & second Chapter. 2. Cor. 12.

Al this now wel considered, whereas the Protestants, for that they see this mā of God to haue byn so euidently on our side, speake much horrible Blasphemie of him, not fearing God at al, who so cōmended him for his true seruant: let vs thinke that wee here him say vnto vs in hys ovvne commendation, compelled thereunto by these our corrupters, and his disprayfers, as Saint Paul in the like case, and vpon the like necessitie laide of himselfe vnto his Corinthians: *Si alijs* 1. Cor. 9.  
*nō sum Apostolus, tamen vobis sum. Nam signaculum Apostolatus mei vos estis in Domino.* If vnto other people I be not an Apostle, yet vnto you I am. For the seale of my Apostleship you are: put as it were, to my letters Patentes by our Lorde, through whose power I conuerted you  
to the



## MOTIVES TO THE

2. Cor. 12.

to the faith of Christ. And againe: *Nihil sum: signa tamen Apostolatus mei facta sunt super vos in omni patientia, in signis, & prodigijs, & virtutibus.* Nothing am I in deed: yet the signs of an Apostle were wrought by me among you in all patience, in Miracles, and wonders, & deedes of power. What wil we answer to this his saying, or what can we answer? Can wee denie his argument, but it is *Saint Paul*? It proued well, *Saint Paul* to haue binne an Apostle, whether those false masters of the Corinthians would, or no. It proueth therefore, *Saint Augustine* likewise to haue byn an Apostle, a man sent of God vnto vs, vvhether our false Preachers will, or no: vvhetherunto (no doubt) they shal neuer be able to answer.

Let vs then againe consider, vvhath causes or reasons haue carried vs awaie from his true Gospell into the false gospel of these men, what Miracles, what Visions, what Scriptures, what Catholikes, what Traditions, what Councils, vvhath Bishopps of the See Apostolike, vvhath other such thinges as afore I haue shevved to make for hys Gospell. If

none

none of all these things lead vs into this new Gospell, but against them all we went into it: say then what els did the deed. An odious matter it is to rip all vpp in particular, and wise men know all well: only in generall doe I appeale to all mens consciences, whether anie thing els first lead, and now keepeth our unhappie Countrie in thys falle Gospell, but only the world, the flesh, and the Diuell.

And therefore may our Apostle *Saint Augustine* say well vnto vs, as *Saint Paul* the Apostle said to his Galathians: *Mirror, Gal. 2.*  
*quod sic tam cito transferimini ab eo qui vos vocauit in gratiam Christi, in aliud Euangelium.*  
 I maruaile, that so soone and so lightlie ye are turned awaie from him that called you into the grace of Christ, to be a mēber of his Church, into another gospel: which (God wotteth) is not another, is not a gospell or good tidings of Saluation, but that some there are that trouble you, and that will turne in and out the Gospell of Christ. He may well charge vs with leuitie, for being lightly turned awaie from the truth that he planted so surely and so mightilie



mightily amongst vs, that it lasted nine hundred yeares vnchanged, as it doth still also in them that be constant. For what lightnes could be greater, then frō so sure a ground, whereon wee vvere so fast sett vwith such diuine Miracles, to remoue our selues vwith euery puffle of wind blowen by none other, but by flesh and bloud, and that to the so certaine perdition of our soules, & destruction of our Countrie, as was the former standing to the vndoubted Saluation of the one, and triumphant glorie of the other in all affaires, so many worldes and ages together.

Gal. 3.

And therefore may he yet say farther vnto vs, as it foloweth in *Saint Paul*: *O insensati Galatae, quis vos fascinauit non obedire veritati? &c.* O ye senselesse Galathians, who hath bewitched you, not to cōtinue in obedience of the truth? *Sic stulti estis, vt cum spiritu cœperitis, nunc carne consumini?* Are ye so without sence or vnderstanding, that hauing begon in spirit, you will now make vpp your selues in flesh? *Currebatis bene, quis vos impediuit veritati non obedire?* you did runne well: who hath

Gal. 5.

hath stopped your race, not to obey the truth? *Ego cōfido in vobis in Domino, quod nihil aliud sapietis qui aut cōturbat vos, portabis iudiciū, quicumque est ille.* I trust in you with the help of our Lord that you wil be of no other meaning then in the beginning you were taught. & that they which be, wil come home againe. As for him that troubleth you, he shal sustaine iudgemēt or damnation whosoever hee be, high or low, man or woman, one or other.

And vpon that damnation most intolerable, most certaine, most nigh at hand God gyue them grace to thinke them deeply, that they fall not in to it, *But to 2. Thes. 2.* receaue the truth, and to loue it, that they may be saued: denying euery man with Moyses, to be the sonne of Pharaoes daughter, and *Heb. 11.* chusing rather to be afflicted vwith the people of God, then to haue the swete of Transitorie sinne esteeming for greater riches then the treasures of *A Egypt*, the reproche of Christ. *Aspiciebat enim in remunerationem.* For he looked vpon the reward in the end, saith Saint Paul. Which that al men may yet more plainly se, how many & how good causes they haue to doe, let vs procede yet to moe other Motiues.

Going



Going out.

XVIII.

Li. 1.

AND for the next Motiue lett this be cōsidered, whether our Church did euer depart, cut it selfe, or violently breake out of any other company of Christians elder then it selfe : by disobedience, tumult, seuerall packing, and faction forsake contemptuously their ordinary Superiours , and into another syngular societie, knitte asunder. And whether the company that all the world knoweth to haue so done, the time whē, the place where , the Superiours from whome they brake, all well knowen, be not Schismaticall. Or let a companie be named that euer since the Apostles time so did, that was not schismaticall Thys very same consideration gaue Opratus to know the Donatistes to be schismatics. *Videndum est, quis in radice cū toto orbe manserit : quis foras exierit, quis Cathedram sederit alteram, quæ ante non fuerat, quis altare contra Altare erexerit, quis ordinationem fecerit, saluo altero ordinato.* It is to be considered, who hath remained in the roote with the whole world: who is gone forth  
who

who is sitten him in another Chaire, which Chaire was not afore: who hath erected an Aultar against the Aultar: who hath placed Bishops there, where others were placed afore, which are yee aliue.

In which his wordes, that hee might not seeme to speake them of his owne head, hee alludeth to many Scriptures, which in many places liken the Church

Rom. 11.

Ioan. 15.

Mat. 13.

to a tree, rooted in the Patriarkes, Prophets, Apostles, and singularly in Christ himself, that groweth from the first plāting all waies to the end of the vvorlde, spreading it selfe ouer all Nations: the braunches whereof, that sticke not to it, but fall off, and breake themselues from it, are none but Heretikes, Schismatikes, and Apostataes. They doe likewise in many places describe such vnto vs by the terme of goers out, as where S.

1. Ioan. 21.

Iohn saith: *Ex nobis prodierunt, sed non erāt ex nobis: nam si fuissent ex nobis, permansissent utique nobiscum: sed ut manifesti sint, quoniam non sunt omnes ex nobis.* They went out of vs (that are in the church) but they were not of vs (that shall be saued:) for if they

N

had



## MOTIVES TO THE

- had bin of vs (that shalbe saued) verilie, they had remained vvith vs (in the Church.) But that they may be made manifest, because all be not of vs (that shall be saued). And againe : *Omnis qui recedit, & non permanet in doctrina Christi, Deū non habet.* Euery one that departeth, & abideth not in the doctrine of Christ, hath not Gods fauour. S. *Paule* likewise: *1. Tim. 4. Discendent quidam a fide.* Some will depart from the faith. Hee alludeth also to the story of *Ieroboam* the first king of the ten Tribes, who in Dan & Bethel set vp an other Aultar against the only true Aultar which was at Ierusalem, & therefore was vndoubtedly a Schismatike.
2. *Iohan.* *recedit, & non permanet in doctrina Christi, Deū non habet.*
1. *Tim. 4.* *Discendent quidam a fide.*
3. *Reg. 12 & 13.*

Now it is euident, that al this agreeth no lesse to the Protestantes, then to the Donatistes and all other the like aforetime. Who knoweth not the Tree whereon afore they grew, and now deuided from the roote thereof, lie withering by themselves? Who knoweth not the companie out of which they are departed? Who seeth not the chaire and preachers, both that were afore, & that now they haue a new erected? Who is ignorant,

ignorant, that all the Bishoprikes, which they now occupie, were before by Catholikes possessed, who with wonderfull consent, and vnseparable vnitie stode all, most constantly to the Catholike faith, as it became true Pastours, not shrinking away at the Wolues inuasion, and were for that cause throwen out of their charges, cast into prisons, & there are now all almost made vp by Martyrdom? This (I say) is a plaine declaration, that the Protestantes be Schismatikes, as the Donatists were before them for the like cause. Finally let them shew any person or persons of old, that did the like, and were not Schismatikes: certaine it is, that they can shew none.

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*Rising after wardes.*

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**L**ET this also be considered, that no man is able to name any time, since the Apostles time, whē our Church first arose: nor any certaine Author and first beginner of the peculiar Articles of our Faith and Religion, but CHRIST and the APOSTLES onelie. Name the

XIX.

N 2

Article,



## MOTIVES TO THE

Article, the time, and person : and if I shew not the same Article to haue beene yet more auncient, afore that time, and afore that person, let me then be accounted one that promise more then I can performe. And thē let it be farther considered, wether that euer there was anie companie other then Schismaticall, that can by good record be proued, long after that they were christians, to haue had their beginning, the Author whereof is knowen, the time of his rising recorded in Histories, the Articles of his Doctrine before vnheard of.

Consider well with your selues of all such Companies: as the Arrians, the Sabellians, the Eutychians, the Pelagians, the Donatists, and brieflie of all the like, that we can tell when they first arose, & who began them. Is it not manifest, that they were all Schismaticall, and their Articles Hereticall? Neither can it euer otherwise be: because the holy Scripture can not be false, wherein our Sauour & his Apostles doe giue vs this selfe-same marke to know such Masters. *Multi pseudoprophetae surgent* (saith our Sauour) & *seducere*

Mat. 24.

*seducent multos.* Many false Prophets shall arise, and shall lead many out of the way. S. Paul likewise to the Bishops & Priests of Ephesus: *Ego scio, quoniam intrabunt post discessionem meam lupi rapaces in vos, non parcentes gregi. Et ex vobis ipsis exurgent viri loquentes peruersa, vt abducant discipulos post se. Propter quod vigilate, &c.* I know that after my departure there will enter in rauening Wolues vnto you, not sparing the flocke: and out of your selues vwill arise men teaching peruerslie, to the end to draw away the Disciples (or Christians) after themselves.

And for the same cause our Sauour in the Parable likeneth himselfe to a man that sowed good seed in his field, *homini seminanti bonum semen in agro suo*, and the Diuell with his Ministers, to the enimie that came afterward, whiles men were asleepe, and sowed cockle amongst it. *Cum autem dormiret homines, venit inimicus eius, & superseminauit Zizania in medio tritici:* where the Latine very aptly expresseth the sense, making *superseminans* to answer vnto *Seminans*, although the Greeke haue not that agnomination.



Tert. de  
prescrip.  
Heret.

Euen so doth Tertullian gather of this Parable, in that fifth book of his written vpon the same matter that this our treatise, how to stoppe the mouthes of Heretikes. Thus hee saith: *Principalitatem veritati, & posteritatem mendacitati deputandam, ex illius quoque Parabola patrociniis, quæ bonum semen fruenti a Domino seminatum primo constituit: auenarum autem sterilis sæni adulteriū, ab inimico Diabolo postea superducit.* Former doctrine is truth, & that which after riseth, is lying: so we are taught by the Parable, which first setteth good seed of wheat to haue bin sown of our Lord, and bringeth after vpon that by the spite of the Diuell, the corruption of baren cockle. *Ita ex ipso ordine manifestatur, id esse Dominicum & verum, quod sit prius traditum: id autem extraneum & falsum, quod sit posterius inmissum.* So by the very order is that declared to be true, and of our Lord, which was before deliuered: that againe to be false & of the enemy, which was after brought in.

The Protestantes then and Puritans rising of late vvith Luther, Zuinglius, Melancthon, Caluine, and Sampson,  
are

are(as you see) by our Sauour,by Saint Paule,by Tertullian, marked for Heretikes. Let them if they can, bring vs one example for exception: But no doubt, they cannot, and therefore Saint Irenae also tooke vpon him boldly, to know by the same badge all the Heretikes that were afore his time. *Valentinus enim venit Roman sub Hygino, increuit vero sub Pio, & prorogauit tempusque ad Anicetum.* For *Valētinus*,saith he,came to Rome vnder *Hyginus*, and he encreased vnder *Pius*, and he lasted vnto *Anicetus*. Then of another he saith likewise: *Cerdon autem, qui ante Marcionem, & hic sub Hygino, qui fuit octauus Episcopus, &c.* *Cerdon*, vwho vvas before *Marcion*, came also thither vnder *Hyginus* that was the eighth Bishop of Rome, &c. And againe of another: *Marcion autem illi succedens inualuit sub Aniceto, decimū locū Episcopatus continente.* *Marcio*, that succeeded to *Cerdon*, waxed vnder *Anicetus*, who did hold the tenth place of the Bishoprike. Furthermore, the like he noteth there of the Heretikes also named *Gnostici*. And then of them all he concludeth together. *Omnes autem hi multo poste-*

Lib. 3.  
cap. 4.



## MOTIVES TO THE

*rius mediantibus iam Ecclesia temporibus insur-*  
*vexerunt in suā Apostasiam.* All these much  
later, the Church hauing now bin a cer-  
taine time, in the meane while, did arise  
into their Apostasie.

*Beginning with wondering and gainesaying*  
*of Christians then in vnitie.*

**XX.** **C**ONSEQUENTLY consider mee  
this, whether at any time the Chri-  
stian people wondered at our Religion  
and Doctrine, or any point thereof, as  
then first appearing, and afore not heard  
of: and whether the Pastors & Doctors  
of the Church then presently controlled  
the same as new and diuerse, from the  
Doctrine that was before. And whether  
that all Heresies were not so wondred  
at, and so controlled at their first appea-  
ring. Whether also that which seemed  
so strange to them that stood in Vnity,  
which was so gainesaid, and resisted by  
them that had the charge of the Church  
of Christ, were not alwaies heresie with-  
out exception. The Arrians were resi-  
sted

sted by *Saint Siluester*, *Saint Iulius* of Rome  
*Ofius* of Corduba, *Saint Athanasius* of A-  
 lexandria, & the whole Councel of Nice:  
 the Macedonians by the Councell of  
 Constantinople, the Nestorians by the  
 Ephesine Councell, the Eutychians by  
 that of Chalcedon. Finally all others by  
 some others. And by the same marke  
 doth *S. Irenee* point out vnto vs Cerdon  
 for an Heretike, saying: *Ab aliquibus tra-* Li. 3. ca. 4.  
*ductus, in his quæ docebat male, & abstentus*  
*est a religiosorum hominum conuentu.* Of some  
 he was controlled, in the points that he  
 taught amisse, and commaunded to ab-  
 steine frō the Church or excōmunicated.

As our doctrine therefore, which euē  
 from Christ & his Apostles is come qui-  
 etly to our hands without such contra-  
 diction, is sure & Catholike: so that of the  
 Protestantes and Puritans, vvhich vvas  
 streight with the sword of Gods Church  
 sticked in Luther, and neuer synce hath  
 ceased to be by learned Catholike men  
 confuted, and hath binne by a Generall  
 Councel also examined & accursed nor  
 neuer shalbe able to get one day of qui-  
 et possessiō, but euer oppugned & assaul-  
 ted



## MOTIVES TO THE.

Eph. 4.

ted, vntil it be quite again dispatched, as haue al other Heresies byn before it: is most certainly without al doubt Heretical, no exāple of no time being possible to be aleged to the cōtrary. For this doth S. Paul number amongst the singular gifts which Christ ascending gaue vnto vs: Pastors (I say) and Doctors, alwaies to the end of the world. *Vt iam nō simus paruuli fluctuantes, & circumferamur omni vento Doctrina in nequitia hominum, in astutia ad circumuentionem erroris:* so doing their duty euermore, that wee be not now lyke children, wauering, and carried about with euery puffle of Doctrīne blowen by naughtie men, that haue craftie waies to deceaue vs with their errors.

3. Zac.

The same vigilant zeale of our spirituall Fathers and Mother the Church against all Herezikes, straight to note them and cut them of, did God also foretell by his Prophet Zacharie: *Et erit in die illa, dicit Dominus exercitum, disperdam nomina idolorum de terra, & non memorabuntur ultra: & pseudopphetas & spiritum immundum auferam de terra. Et erit: cum prophe-tauerit quispiam ultra, dicent ei Pater eius & Mater*

*Mater eius qui genuerunt eum, non viues, quia mendacium locutus es in nomine Domini. Et configent eum Pater eius & Mater eius, genitores eius cum prophetauerit.* And in that day shal it so be, saith the Lord of hostes: I will destroy the names of Idoles from of the earth, and they shal not be any more remembered. And False prophets and vncleane spirites will I take away from the earth. And so shal it be: when any man, shall any more play the False prophet, there shal say vnto him his Father and his Mother that did begett him, Thou shalt not liue, bycause thou hast spoken a lie in the name of our Lord. And there shal stick him his Father & his Mother, euen his owne parentes, when that hee playeth the false-prophet.

Finallie, hee gaue to Peter and to his Successors for euer, the charge and the gift alwaies so to doe, whensoever nede should be thereof, saying: *Confirma Fratres tuos*, Confirme thy Brethren. For which cause also the Church is of Saint Paul called, *Columna & firmamentum veritatis*, the Piller and proppe of truth, for that it doth continually hold vpp and main-  
main-

Lu. 22.

1. Tim. 3.



## MOTIVES TO THE

mainteine the truth against all such as at any time goe about to pull it doune. So hath it alwaies done against all Heretiks afore time : and they, against whom it hath bene faine so to doe at any tyme, were euer Heretikes. The Protestantes therefore and Puritans, against whom it so doth at this time, are likewise Heretikes: and for the same cause wee that neuer were for any poynt of our Doctrine by men of the Church gainesaid, are without al doubt true Catholikes.

*Vnsent.*

XXI.

**A**NOTHER demonstration, that ours is the true Church, you shall haue, if you consider, vwhat Church is that whose Priettes and Bishopps come in by ordinarie calling of other Bisshops that were before them, of whose right ordering and lawfull power of ministry the Sects themselues make so litle doubt that they esteeme one so called and ordered very fitte euen for their own Ministerie, yea much more requisit then one of their own making, seeking as much as they

they can possible, to be consecrated by one of our Order, least their might some danger or doubt arise afterward of their right institution.

In figure of which their so doing and others the like, the Historie of Michas the Idolatrer may be remembred, who sayed: *Nunc scio, quod benefaciet mihi Deus habenti Leuitici generis sacerdotum.* Now doe I know, that God wil prosper me, ha-  
*1ud. 17.*  
uing a priest of the Leuiticall kind.

Contrariely, what Church that is, whose Ministers are but very laie men, vnseent, vncalled, vnconsecrated, and therefore executing their pretended office without benefit or spirituall comfort of anie man, yea to the certaine and great damnation of themselves and others vnfit, & vnworthy (by that only they be called to that fond function) of any seruice in the Church of God: holding therefore amongst vs, when they repent and come againe, none other place but the place of laimē: in no case admitted, no nor looking to minister in any office, vnlesse they take our Orders which afore they had not,



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Is not this very practise both of vs and them, a playne confession on their parte, that ours is the true Church of Christ, euen that same Church, vnto the which after his Resurrection hee sayed:

*Ioan. 20. Sicut misit me Pater, & ego mitto vos,* As my Father sent me, so I send you? And consequently is it not a plaine declaration, that they are out of Christes Church? What company can they shew vs at any tyme synce Christes Aicention to this day, that toke vpon them to preach and minister, not sent nor called thereto by their Aunciets in those offices, but they were Heretikes or Schismatikes?

We haue in the Actes of the Apostls described vnto vs of purpose the forme of Christes Church that the Apostles planted: there doe the Apostles themselves notifie vnto vs false preachers, not only by the marke of going out (whereof I haue spoken afore) but also by this that they vvere not sent, saying thus:

*Act. 15. Audiuimus, quia quidam ex nobis exiētes turbauerunt vos verbis, euercentes animas vestras, quibus non mādauius.* we haue heard, that certaine going out frō vs, haue troubled  
you

you with their preaching, goeing about to ouerturne your soules, to whom wee gaue no commission.

Saint Paul likewise proueth the same out of Esaie the prophet, that Preachers (I say) must be sent. *Quo modo vero pradicabunt, nisi mittantur? sicut scriptum est: Quam speciosi pedes euangelizantium pacem, euangelizantium bona?* And how shal they preach, vnlesse they be sent? as it is written: O how faire be the feete of such as preache peace, of such as preache good thinges? In the worde feete vnderstanding, that they be sent as messengers. And therefore as he sent himselfe Tite and Timothee, so hee appointed them for to send others. Whereupon he saith vnto Timothee: *Gratia Dei est in te per impositionem manuum mearum.* The grace of GOD is in thee by the Imposition of my handes. Grace was giuen vnto thee, *cum impositione manuum Presbyterij,* vvith the Imposition of Priestes handes And touching others he saith vnto him: *Maxus cito nemini imposueris.* Giue thou Impositon of handes to no man rashly. To Tite likewise: *Huiusrei gratia relinqui te Creta, vt con-* Titus. 1.  
stituas

Rom. 10.

Isa. 52.

2. Tim. 1.

1. Tim. 4.

1. Tim. 5.

Tit. 1.



## MOTIVES TO THE

*Stituas per ciuitates Presbyteros.* For this cause left I thee in the Ile of Crete, that thou shouldest make Priestes in euerie city.

Such then was the order of Christes Church which the Apostles founded, Priestes to be sent by Priests, and not by the letters Patēs of King or Queen, nor *Prinilegio Altissimi*, &c. And such hath bin the order of the same euer since that time, no exāple being able to be brought vnto the contrary. Wherefore the Protestants and Puritans, bycause they are not sent but come of their owne heades, are but as all other Heretikes, they are not of Christes Church, they are as hee, of whom *Saint Paul* in a brief description of a false-apostle said: *Si is qui venit.* If he that commeth. They are as Christ hath said: *Qui non intrat per ostium in ouile ouium, sed ascendit aliunde, ille fur est & latro:* vwho so entreth not by the dore into the shep fold, but getteth himself vp another way he is a stealer and a robber. And therefore must the shepe beware of them, not heare them, flee from them, remēbring that *fur non venit nisi vt furetur & mactet, & perdat*

2. Cor. 11.

Ioan. 10.

*perdat.* The theefe commeth not but to steale and to murder, and to destroy.

Vnto this they neuer were, nor neuer shalbe able for to answer: no exāple being to be giuen in al this time of Christes Church, but that the Preachers shul were sent in such order, and by such persons, as I haue saied: no example of any sent out of order al this while: finally no exāple also of any afore time, that vvas sent out of order, that had not withall giuen vnto him the grace of Miracles, or Prophecie, or of both, as Moyse, and some others in the old Testament: our Heretykes being of those graces altogether destitute, & therefore by no meanes to be accompted Gods ministers namly in this time of the newv Testament, where neither they worke Miracles, neyther any haue bin euer sent, but only by order.

---

*Succession.*

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**C**ONSIDER moreouer, vwhat Church **XXII.**  
 is that which can giue you in plaine  
 authentickall vwriting the lawfull, or-  
 derly, intiere, without any breach, and  
 O sound.



## MOTIVES TO THE

found notorious Succession of Bishopes, Pastors, and Priestes, with theyr whole and seuerall flockes euer synce the Apostles tyme. Can not ours thus doe? Or can the Protestants thus doe? Or was it euer the true Church that could not so doe? Or was it not euer the true Church that could so doe? What one of al these things can be denied, or with any exception be disproued? Who readeth in the new Testament, the Actes, the Epistles and other writings of the Apostles with the Ecclesiastical Histories of the tymes that folowed, which can be ignorant of this, that the Church once begonne by, and in the Apostles, did afterward grow on, and spread it selfe ouer al places, and through al ages by this Succession?

So that, whosoever will say at this day them-selues to be the true Church it is as necessarie for them to be come of the Apostles by a certaine Order of Bishoppes continually succeeding one another from that time to this time, as it is necessarie for vs that now are Adames children, to be come of Adam by a continual perigrew of our Fathers & Grād-fathers

fathers, and other progenitors euentill his time. So likewise as it is necessarie for the feete to be referred to the head by certaine articles & ioyntes one after another ouer al the whole body, and not enough to say, that they hang and hold with the head, bycause they come of the neck, vnlesse they also haue their dependance by the shoulders, and so downward ouer al the body euē by the knees, legges, and ancles.

And in this doth S. Hierome note all Heretikes to faile, where he saith: *Heretici non habent diuitias de paterna hereditate venientes*, Heretikes haue not such riches as come to men by plaine inheritance from their Fathers. And namely to the Donatists vpon the same saith Optatus: *De dotibus Ecclesie, Cathedra est prima: quam probauimus per Petrum nostram esse. Vestra Cathedra vos originem reddite, qui vobis vultis sanctam Ecclesiam vindicare. Missus est victor ex Africa Romanus. Erat ibi filius sine patre, sequens sine antecedente.* Of the Churches dowries, the Chaire (or See of Rome) is the first, which we haue proued by Peter to be ours: now the origine of your chair

In Mic. 1.

Lib. 2.



giue you that will challenge to you the holy Church. Sent in deed (by you) out of Afrike was Victor to Rome (that you might say you had also on your syde a B. of Rome) but he was there as a sonne without a Father, a Successor without a Predecessor. vvhherby he gathereth, that the Church of Rome was not for the Donatistes, bycause this Victor, whom they sent thither to lurke in a corner as their B. of Rome, vvas there the first of that sort, & came not from S. Peter by succession. For so did only Syricius the true B. of Rome at that time: and bycause hee so orderly succeeding to S. Peter vvas with Optatus and the other Catholikes in Afrik, & not with the Donatists: ther-vpon concludeth Optatus, that theyrs was the holy Church, & not the Donatists, for al their fatherlesse & apish Bishopp Victor by them sent thither. So sure an argument of the true Church was it euer to haue the B. of Rome *Saint Peters* Successors societic: and so sure an argument of a false Hereticall Church was it euer, to sitte without succeeding. And therefore doth S. Augustine amogest o-  
ther

ther most certaine Motiues, that most iustly kept him in the lap of the Catholike Church, giue this for one: *Tenet ab ipsa Sede Petri Apostoli, cui pascendas oues suas post resurrectionem Dominus comendauit, usque ad presentem Episcopatum Successio Sacerdotū.* Con.ep. Man.ca.6. There kepeth me in the said Church the Succession of Priestes from the very sitting of Saint Peter, to whom our Lord after his resurrection comitted the feeding of his shepe, euen to this present Bishop.

And the same cause so mouing him he proposeth to the consideratiō of the people of the Donatists, as a cause most certaine, why they should forsake those heretikes and returne vnto the Catholikes. Thus he saith: *Venite fratres, si vultis, ut inseramini in vite. Dolor est, cum vos videmus praeisus ita iacere. Numerate Sacerdotes, vel ab ipsa Petri Sede: & in ordine illo Patrum quis cui successit, videte. Ipsa est Petra, quam non vincunt superba inferorum porta.* In pf. con. partē Don. Come Brethren, if you will, that you may be grafted in the vine. It is a greife to see you so lie cut of. Number the Priestes euē from the very sitting of Peter: and in that order of Fathers, see who succeeded whom.



De pres-  
cri. her.

That is the rocke, which the proud gats  
of Hel doe not overcome. The verie  
same likewise giueth Tertullia for a most  
vndoubted prescription agaynst such  
Heresies, as dare vaunt them-selues to  
haue bene in the Apostles time. *Quæ au-  
dent interserere se atati Apostolica.* This is  
his laying : *Edant ergo origines Ecclesiarum  
suarum, euoluant ordinem Episcoporum suorum.*  
Let them then shew forth the origines  
of their Churches : Let them vnroll the  
Succession of their Bishoppes. Finallie it  
is without contradiction by the witnesse  
of Scriptures, Doctores and Historyes, a  
most vndoubted way to know at all times  
vwho be Heretikes, and who be Ca-  
tholikes:and therefore of such as wil not  
desperatly cast them-selues into Hell,  
deeply and earnestly to be considered.

*Apostolike Church.*

XXIII.

**V**PON this poynt of Succession,  
is inferred another very vvorthie  
consideration, that whereas not only we  
in the holy Masse, but also the Heretikes  
in theyr communion, professe both to  
be-

belceue *Vnam, Sanctam, Catholicam, & Apostolicam Ecclesiam*. One, Holy, Catholike, and Apostolike Church, according to the Crede of the first Constantinopolitan Councel: it is our Church that is Apostolike, bycause it agreeth in the faith with the Church of Rome in which is the See of an Apostle holding on to this day by Succession, and to which was written an Epistle by an Apostle. What cā they here deny? doth not our Church (the Catholikes, I meane, of England) agree in faith with the Romain Church? It is both confessed by the Heretykes, who for that cause do call vs Papists, and knowen to all men by sides. Doth not the Bishop of that Church succede an Apostle in his See?

S. Peter was an Apostle and Prince of the Apostles, and the first Bishop of Rome: which is as euident in it selfe, and as certainly may be proued by vndoubted witnesse, and as sensibly is sene vvith our very eies, as that there hath bene so long, and is at this present such a citie in the world named Rome. Had not the Church an Epistle writtē to it by



## MOTIVES TO THE

De Pres.  
Heret.

an Apostolic? S. Pauls Epistle to the Ro-  
mains is extant. Are not these the cau-  
ses, why a Church is called Apostolike?  
Heare Tertullians definition: *Age tam  
qui voles cuius statum melius exercere in nego-  
tio salutis tue, percurrere Ecclesias Apostolicas,  
apud quas ipse adhuc Cathedra Apostolorum  
suis locis presidentur, apud quas ipse authentica  
litterae eorum recitantur, sonantes vocem, reprae-  
sentantes faciem.* well now, thou that would-  
est vse yet more curiositie in the matter  
of thy saluation, runne ouer the Aposto-  
like Churches, at whom the very Chairs  
of Apostles are yet in their places sitten  
in, at whom the very authentical letters  
of them are recited, sounding their voice  
representing their face.

Examples there be putteth of the  
Churches of the Corinthians, of the  
Philippians, of the Ephesians, and spe-  
cially of the Romans, saying of the same  
*Videamus quid dixerit, quid docuerit. Cui A-  
phricanis quoque Ecclesiis contestatur.* Let vs  
consider what it (the Romain Church)  
hath said, what it hath taught. Mary, with  
our Aphrican Churches also it holdeth.  
Which he there declareth in al points.  
by

by the Heretikes of that time denied, & by himfelfe with other Catholikes of that countrie beleueed. Whereupon he will haue it to follow, that their African Churches are Apostolike, although not fo as the Romaine Church & other like, yet in another right good fenfe, becaufe they agree with thofe Apostolikes.

And in this hee putteth fo ftrong an argument of the truth, that hee againe & againe prouoketh Heretikes to fhew the like. *Edant origines Ecclefiarum fuarum: euoluant ordinem Epifcoporum fuorum, ita per fucceffiones ab initio decurrentem ut primus ille Epifcopus aliquem ex Apoftolis, vel Apoftolicis uiris (qui tamen cum Apoftolis perfeuerauerit) habuerit authorem, & antecelforem. Hoc enim modo Ecclefia Apoftolica cenfus fuos deferunt. Sicut Smyrnaeorum Ecclefia Polycarpum ab Io- hanne collocatum refert: Sicut Romanorum Cle- mentem a Petro ordinatum: id & proinde utique & cetera exhibent, quos ab Apoftolis in Epif- copatum conftitutos, Apoftolici fen. inis traduces habeant.* Let the Heretikes bring forth the origines of their Churches: let them vnfold the rew of their Bifhops, fo from the beginning running downe by fuc-  
ceffions,



## MOTIVES TO THE

cessions, as that first Bishoppe of theirs haue had for his author and predecessor some one of the Apostles, or Apostolike men, which also with the Apostles persevered. For after this manner doe the Apostolike Churches bring down their substance (to our time.) As the Church of the Smyrnians sheweth Polycarpus placed by S. Iohn: as the Church of the Romaines, sheweth Clement ordered by Saint Peter. And so verily doe the rest also shew whom by the Apostles ordained Bishops, they haue for the drawers vnto them of the seed or doctrine Apostolike: So as our naturall progenitors haue deriued, or passed vnto vs the naturall seede of Adam. *Confingant tale aliquid Heretici:* Let the Heretikes faine any such thing, if they can saith hee: But no doubt they cannot, and therefore be they not Apostolike: and ours most certainly, which manifestly so doth, is Apostolike.

God graunt them therefore once in heart also to beleue with vs, that which with vs in mouth they professe: to beleue, I say, *One, Holy, Catholike, and Apostolike*

like Church. Neither it is the Motiue on-  
ly of Tertullian: Saint *Augustine* also in  
the greatest matter that can be, touch-  
ing the very Canon of the Scriptures,  
sendeth vs to those Churches speciallie  
aboue all others, *Quæ Apostolicas Sedes,  
& Epistolas accipere meruerunt*, which to  
haue Sees Apostolike, and to receaue E-  
pistles Apostolike, found the fauour.

*De doct.  
Christ. lib.  
2. cap. 8.*

Finallie, many others of the holy Fa-  
thers teach vs the same vway vnto the  
Truth, and no one of them all did euer  
disproue it. In whome this is yet further  
to be cōsidered, that whereas there were  
in their time standing yet manie other  
Churches Apostolike besides the Ro-  
maine, they for all that did euer princi-  
pallie and singulaly direct men alwaies  
to the Romane: so also calling it by pre-  
rogatiue the Church Apostolike, or See  
Apostolike, that by that name it was no  
lesse knowen from all others (as all can  
beare me witnesse that read antiquity)  
then (I say) when there were also many  
other Churches or Sees Apostolike,  
than now at this time it is, when we haue  
none other Apostolicke See remain-  
ing.



## MOTIVES TO THE

ning. After which manner also we know Virgil from all Poetes by the name of *Poeta*, and Aristotle from all other Philosophers by the name of *Philosophus*, & S. Paule from all the other Apostles by the name of *Apostolus*. Which thing well considered of anie indifferent man, may giue him easily to vnderstand, that the holy Fathers of the Constantinopolitan Councell in their Creede, bidding vs to belieue the *Church Apostolike* did not only meane the Romā Church, but also none other but the Romā: well, that I leaue to the consideratiō of such as be indifferent.

But that, which afore I saide, is certaine, as it is also most worthy to be considered, that the Fathers in their times hauing manie Sees Apostolike, yet chieflie looked themselues, and directed others to the Apostolike See of Rome. And now at this time, when as there is none other of that sorte remayning in the worlde, but onely the Roman, and yet neuer none of them all more impugned then this, no none of them all euer the thousandth part so much impugned, so much barked at, so much sifted, as  
this:

this: and yet they gone, and this remaining: (by which very euent of thinges Christ hath plainly declared vnto vs, what he meant, when hee said to Peter first, concerning all his Apostles: *Simon, Zuke. 22. ecce Satanas expetruit vos, vt cribaret sicut triticum*: Simon, behold Satan hath desired that he might sift you like wheaten meale: all the flowre of truth out of the sieue, & nothing to remaine within but bran of Heresie and error: then concerning Peter himselfe; *Ego autem rogaui pro te, vt non deficiat fides tua: & tu aliquando conuersus, confirma fratres tuos*: But I haue made petition for thee, that thy faith may not faile: and thou once turning, confirme thy brethren:) all this (I say) notwithstanding, the Heretikes of this time, will haue vs now to be so blocke-headed, & so mad, not to take our light of the Apostolike Church of Rome: that Church (I say) whose Bishoppes from Peter vnto Eleutherius of his time, twelue in number, Ireneus reckoneth vp & saith, that it is *plenissima ostensio*, *Lib. 3. ca. 3.* a most ample declaratiō of the Apostolike truth to be of his side, & a confounding of



## MOTIVES TO THE

*Lib. 2.*

*Epist. 165*

of all false maisters. That church againe, whose Bishops from Peter vnto Siricius of his time, seauen and thirtie in number, Optatus reckoneth vp, & saith, that he is *Schismaticus & peccator*, a Schismaticke and a sinner, that against this one singular chaire, setteth vp another. That Church also, whose Bishops from Peter vnto Anastasius of his time, eight and thirtie in number, Saint *Augustine* reckoneth vp, and saith, that this is. *Certe & vere salubriter numerare*. Surely to number, and to our soules health in verie deed.

Who now that haue care of their saluation, wil not folow the example & the rule of these Holy Fathers & Saintes in heauē, reckning vp likewise the Bishops of the same Church from Peter to Gregorie of our time, the thirteenth of that name, being two hundred thirtie and three in number, and there seeke, find, & beleue the Doctrine which the Apo-  
*Mat. 16.* stles taught, rather then with the Donatists, Protestants, Puritans, & other *gates of Hell*, fight against the rock all in vaine, so foolish to thinke that he can with the  
leape

leape at one iumpe from Luther to the Apostles, hauing not one place to rest his feet in all that long space of fifteene hundred yeares which is betweene. Catholike men (you see) were neuer wont so to leape, to proue their Church to be Apostolike: Heretikes haue none other but that impossible way. Wherefore the Protestants & Puritans be not Catholikes and Apostolikes: they be Schismatiques and Heretikes: & with such guides or companions they walke, that vualke with them: whither who seeth not? whither els, but to perdition? God giue my deare friendes and Countrimen better eyes, and take from them their vvilfull blindnesse.

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*The Romans neuer changed  
theyr Religion.*

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**A**N I E man that vvill, may by this **XXIIII.** that I haue said, easilie and plainly vnderstand, that the Roman Church is still, as it euer was, Apostolike. For the which true vnderstanding. *Quod Ro-*

*mana*



## MOTIVES TO THE

Hist. Angli. Lib. 3. Cap. 29.

Rom. i.

*mana esset Catholica & Apostolica Ecclesia,*  
 that the Romaine was the Catholike, &  
 Apostolike Church, Saint Bede our  
 Countie-man much commendeth in  
 his time King Oswy. But to make it  
 yet more plaine, I adde this other con-  
 sideration: that whereas the Romaines  
 faith was once the true faith, of S. Paule  
 himselfe commended, where hee saith:  
*Gratias ago Deo meo per Iesum Christum pro*  
*omnibus vobis, quia fides vestra annuntiatur in*  
*uniuerso mundo,* I giue thanks to my  
 God through Iesus Christ for you all,  
 because your faith is reported in the v-  
 niuersall vworld: And vwhereas theyr  
 Church vvas once Catholike and Apo-  
 stolike, which the Heretikes themselues  
 neither can, nor wil deny: it cannot pos-  
 sibly be shewed, that they euer changed  
 their faith, or any part thereof. Where-  
 fore their Church doth still remaine, as  
 it was Apostolike, and their faith Ca-  
 tholike. Or let them shew, if they can,  
 what Pope changed it, in what Articles  
 or pointes of Faith it was chaunged, at  
 what time, vwith what tumultes in the  
 world rising thereupon, vwhat Doctors  
 with-

withstood it, what Councils accursed it, or such other circumstances, vvhich we can shew in all innouations, both great and small, that euer by Heretikes were attempted: as namely by the Arrians, Sabellians, Donatistes, Pelagians, with other of old, and now presentlie of the Protestantes and Puritans. We see in what Princes dayes they began, what Captaines they had, what pointes they chaunged, what Catholike men haue set against them, what places or countries haue chaunged Religion with the, what countries againe keepe still the old Religion. These things, and others the like can neuer be shewed in the Romaines, because they neuer were: and therefore most certainlie neuer was there by the Romans any change made.

Or if any man will say, that the Romaines made their change not al at once, but secretly by little & little: he can not so escape, but he must shew vs those seuerall little changes in forme also afore-said. As we doe shew not only the totall chaunge made now by the Protestants, but also how in the former ages at sun-  
P drie



## MOTIVES TO THE

drie times their misterie of iniquitie did worke by litle & litle, or by one & one. For example, Acrius preparing to their handes theyr doctrine against Purgatorie: Nouatus, theyr doctrine against forgiuenes of sinnes by a Priest: Iouinian, their doctrine of Priests and Nunnes mariage: Vigilantius, theyr Doctrine against praying to Saintes: Manicheus, theyr Doctrine against free-will: Pelagius, theyr Doctrine against the necessitie of childrens Baptisme: Simon Magus, their Doctrine against saluation for good vvorkes: Eunomius also, theyr Doctrine of onely faith to be sufficient: with many others, that here I could recite. They must shew the like of the severall points in their imagined Romaine chaunge. Which most sure it is they can not doe. For name they what point of faith they will, at such, or such a time to haue beene chaunged, and wee will plainly shew the contrarie, that the same point, which they will say to haue beene brought in by the chaunge, vvas euer afore by the Romaines and other Christians beleueed, vp to the Apostles time.

time. What points will they name, but such as euen now I touched, of Purgatorie, Confession, Saintes, vowed Nunnes, with the rest? But those you see, were so not brought in by any Romaine change, that we haue by the FATHERS noted vnto vs, vvhat Heretikes would haue brought in theyr contraries by some chaunge.

Whereby it is inuincibly proued, that in those very pointes also the Romaine Church remained vnchaunged. And so doe the Holy Fathers witnesse as much, that euen then, when (as wee can shew) the Romaines prayed for the dead, &c. they did yet keepe still vnchaunged the Faith which of the Apostles they had receaued: as a little afore I shewed by the witnesse of Ireneus in his time, Optatus and Saint Augustine in their time: at which time (I say) it is yet most euident, that they prayed for the dead, because they then accounted Acrius an Heretike for denying the same. And so haue I most plainly shewed, that the Romaine faith, which once was right, is still right, because it is not chaūged: that promise of



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**Esay. 62.** God by Esay his Prophet neuer failing:  
*Super muros tuos, Hierusalem, constitui custodes,*  
*tota die & tota nocte in perpetuum non tace-*  
*bunt.* Vpon thy walles, O Ierusalem (he  
 speaketh to the Church of the Christi-  
 ans) haue I placed watchmen: all day  
 and all night for euer they shall not be  
 dumbe: but straight giue warning, and  
 without ceasing, if any enimie at anie  
 time goe about to breake in with anie  
**1.Tim. 6.** *prophane innoation, whatsoeuer it be.* As  
**Epi. 119.** *S. Augustine also saith: Ecclesia Dei inter*  
**cap. 19.** *multam paleam, multaque zizania constituta,*  
*multa tolerat: & tamen quae sunt contra fidem,*  
*vel bonam vitam, non approbat, nec tacet, nec*  
*facit.* The Church of God being set a-  
 mongst much chaffe & much cockle, tol-  
 lerateth many things: but such things as  
 be against faith or good life, it neyther  
 approueth, nor is dumbe at them, nor  
 practiseth them.

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### Conuersion of Heathen Nations.

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**XXV.** **A**FTER the considerations afore-  
 said, let it be further considered,  
 whether euer any Nations were frō Pa-  
 ganisme

ganisme conuerted by the Protestantes. As it was alwaies the practise of Heretikes to draw away Christian men from the true faith of Christ: so wee see, that the Protestantes haue done the like in manie Countries corrupting christian men: but that they euer turned men that were not christians, to be christians, vvho can say? That Calvin to get this glorie sent certaine of his Ministers into the new found Countries of the Indians and others, vvee vnderstand: but who euer heard anie Protestant boast of any one there conuerted by them? The truth is, that they there agreed so wel together in theyr preaching, one destroying still anothers building, that they were laughed to scorne by the Infidels, and faine all to be put to silence. Contrariwise, the preaching there of our religious men of the orders of Saint Francis, and S. Dominicke, and of the Societie of I E S V S, what fruit it had, & daillie hath, theyr filling of manie & ample Kingdomes both in the East and West India, vvith the knowledge and faith of Christ, doth openlie speake to all such

*Villagag.  
con. Calu.  
& Epistola  
Indic.*



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asreade the Ecclesiasticall Histories of this time. Whereby the Church hath in those partes vvonne more incomparable, then it hath lost by Heretikes in these our partes. Besides these, many other Nations haue beene vvithin these thousand yeares conuerted vnto Christ: as our English Nation, Germanie also, the Bohemians, Hungarians, Flemmings, Brabantines, vvith manie others.

Consider me now, whether any one of them all were not conuerted by our Catholike Romaine Church: whether they were conuerted without the mighty operation of infinite & wonderfull miracles by their Apostles: whether they receaued not at their conuersiō as Articles and ioyntes of the very body of Christs Gospell, all pointes of our doctrine that the Heretikes now call Papistrie: whether they were not for the said receiuing of our doctrine, and religion, and at that very time, when they first receaued the same, & neuer before, truly called Christians, and noted by all Histories, at that time to haue bin conuerted to the Faith  
of

of Christ: whether the Nations conuerted afore these latter thousand yeares by the Popes of Rome that then were, or other Holy men sent by them: as Italie, Fraunce, Britany, Scotland, Ireland, &c. were otherwise conuerted, then by such Miracles, or were named Christians of another Christ, or had any other religion planted amongst them: finallie whether those holie Popes sent abroad into the world any other faith, then S. Peter and S. Paule brought to Rome, & preached, they with the other Apostles of Christ, in the Greeke and other Nations that they had bin in.

Is it not euident by all this, that the Church as well of these last thousande yeares (which by our aduersaries is confessed to be ours) as of the six hundred yeares before, is the Church of Christ, the one and selfe same Church, to which hee said at the beginning of it: *Eritis mihi testes in Ierusalē, & in omni Iudaea, & Samaria, & vsque ad vltimum terra.* You shall be witnesses vnto me in Ierusalem, and in all Iewrie, and Samaria, and euen to the farthest end of the earth. And againe, is



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Col. 1.

it not euident hereby, that the Ghospell vvhich the Church for these thousand yeares hath preached (which they confesse to be ours) is all one with the Gospell of truth, whereof S. Paule in the beginning of it, said to the Colossians: *Quod peruenit ad vos, sicut & in vniuerso mundo est, & fructificat, & crescit*: which Gospell is now come also to you by the preaching of Epaphras, as it is also in the vniuersall world, & beareth fruit, and groweth on?

Mat. 23.

And therefore our Sauour likened the Doctrine, which hee would send by his Apostles into the world, *to seed sown in a field, that is to say, in the world*, and not to be plucked vp againe by the root soone after the spring, but *growing still, as well as the cockle, euen vntill haruest, that is, vntill the very end of the world*. Likewise to a small graine of mustard seed, growing still on till it be a great tree spreading his bowes ouer al. To a fishers net likewise cast into the wide Sea of this troublesome world, which they neuer draw nor cease filling of it, vntill they come to the shoare, that is, to the end of the world.

Seeing therefore, that the Protestants  
see

seede was not in the field, nor their net in the sea, for these thousand yeares from S. Gregories time vnto Frier Luthers Apostasie, and seeing that our seede hath al the same while, bene growing & spreading, and none other but ours: our Peters net also al the same space bene fishing the sea, and taken into the faith of Christ so many Nations, which afore were swimming and drowned in Paganisme: it is (I say) hereby inuincibly proued not that the Protestantes, by no means, but ours most certainly is Christs Seede and Christes Net.

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*By what Religion hath Idolatrie bene destroyed.*

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**B**Y this former Motiue alone, blunted is (as al men may see) the edge of Heretikes blasphemous tongues endeavouring continually and most vickedly to fasten in our Catholike Religiō the wounds of Idolatrie, for the vvorshipp that we doe to our Sauour Iesus Christ in the Blessed Sacrament of the Altar, XXVI.



Altar, to his Saintes in heauen, to theyr Relikes, to the Images of himselfe, of his Crosse, and of his Sainctes: for that all this, as the rest also of our Religion, is the seede and Doctrine of Christ himself, euery mā may easily by that, which hath bene said, conceaue.

But to make it yet more sensible, eue to the blind eyes of our Aduersaries themselves, such as it shall please God mercifullie to lighten, forgiuing both their ignoraunce, and their malice: I propose this to their said, earnest & quiet consideration: whether that all these foresaid Nations of Christendome were not before their Christening, vvorshippers of Idoles, as of Iupiter, Mars, Saturne, Venus, Priapus, and ten thousand more: Whether that vpon their Christening they haue not bene so fully turned from those Idoles, that the multitude hath forgotten their very names also: such only knowing some-what of them (but that very litle) as are conuersant in the old writings of Grekes and Romaine, that were Heathens: whether againe that this so generall destruction  
and

an obliuion of those Idoles be not that which God by his prophet Zacharie did Zac. 18. foretell in these wordes: *In die illa erit fons patens Domui Dauid, & habitantibus Hierusalem: in ablutionem peccatoris & menstruatae, & erit in die illa, dicit Dominus exercituum, disperdam nomina Idolorum de terra, & nō memorabuntur ultra.* In that day there shall be a font standing, open for the house of Dauid and the inhabitants of Ierusalem: for to wash or baptise him that is a sinner, and her that is in flowers: And be it shal in that day, saith the Lord of oites: I will destroy the names of Idoles from of the earth, and they shall no longer be remembred.

Being then of God this such conuer-  
sion of these Nations, their Idoles with  
their names and memories, destroyed  
by God: and the Font of Baptisme ope-  
ned vnto them by God: and they in it  
washed by God from their sinne and  
filth, and so brought into the howse of  
Christ our Dauid, & made free Citizens  
of his new Ierusalem: all this foretold  
by the Prophet, all this euen so fulfilled  
by God: are the Heretikes yet so blind,

not



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not to see vpon whom they cast theyr blasphemie? He that turned them from their Idoles, did not the same God turne them at once to our Religion? Did hee turne them from seruing of Idoles, to serue Idoles againe? Was that so worthy a promise to be made so long afore by his prophet.? Yea, or can his Prophets word, and his owne promyse be possible iustified, if the Heretikes saying may be iustified.

Let them therefore blaspheme (if they list) and blaspheme againe euen vntill they fall into the pit of euerlasting blasphemie: other men, whom the Diuell and sinne hath not so blinded, do see by this, that the conuersion of al Chhristian Nations hath bene none other, then as S. Paule sayeth to the Thessalonians of theyr conuersion: *Conuersi estis ad Deum a simulachris, seruire Deo vivo & vero*: Your conuersion was to God from Idoles, to serue God the liuing and the true.

But yet farther, vtterly to confound them, or the Diuell rather that speaketh those blasphemies out of them, and to let open a full window to the blasing light of God

of God and truth : you shall consider, that euen the very same poyntes of our Religion which they call Idolatrie, are so farre from Idolatrie, yea so contrarie and so directy opposite to Idolatrye, that they haue byn the meanes, whereby God hath destroyed all Idolatrie, and so fulfilled the foresayed Prophecie. The Blessed Sacrament, I saie, Saintes, Relikes, Crosse and other Images, with such like, neuer could the Diuels better abide them, vwhen they were within those Idoles, then they can doe now within these Heretikes: as Saint Hierome straight vpō the rising of their Fathers the Vigilantians, vvitnesled: *Lib. 28. in*  
*Heretici nuper in Gallia sub magistro cerebroso* *Isaia. c.*  
*pulularunt: qui Basilicas Martyrum declinātes,* *65. Vide*  
*nos qui ibi orationes ex more celebramus, quasi* *eundem*  
*immundos fugiunt. Hoc autem non tam illi fa-* *con. Vigil.*  
*ciunt, quam habitantes in eis Demones, fortitu-*  
*dinem & flagella Sancti Cineris non ferentes.*  
 Heretikes of late in France are buded out vnder a braynsicke Maister : vvho shunning the Martyrs Churches, doe flee from vs, as from vncleane persons, that there do celebrate prayers after the  
 maner,



maner. But this doe not they so much, as the Duellles that dwell in them, not being able to abide the might and whips of the holy Ashes.

Let our men therefore looke vvell to themselues and consider depely, of what spirit they are inhabited, and suggested, Neither bycause Saint Hierome is so plaine, let them therefore thinke him a lyer: or his admonition, bycause it is so sharpe, therefore to be vnwholsome. For he is not singular in this point, nor for it of any Father controlled, yea the same thing of them all likewise most plainlie testified: so many examples of Duells by such things put to silence, and tormented, and expelled out of Idoles, and out of mens bodies, being in auncient Histories and other writers, as vvould fill whole bookes. My purpose and study is here and in all this Treatise, rather how to make short, then how to make long: & not to heape together so much as may be saied, but to take out so much as is sufficient. To descend therefore from Zacharies generall Prophecie of the whole earth, vnto one special Coun-  
try,

try, they that read either the diuine Scriptures, or also prophane Authors, doe know, that of al Countries Aegypt passed for Idolatrie. And yet of it did Ezechiel leaue this prophecie: *Hæc dicit Dominus Deus: & disperdam simulachra, & cessare faciam Idola de Memphis, &c.* Thus saith our Lord God: I will both destroy abominations, and make an end of Idols out of Memphis, and other places of Egypt. Ezech. 10.

And as much had learned one Hermes Trismegistus, a false Aegyptian Prophet of those Idoles there, himselfe also after his death an Idol and a false God of theirs: and the meanes also had hee learned, by which it should be so accomplished, which he vttered in a booke of his written to Aesculapius, *quasi futura prænunciando deplorans*, as it were bewailing things to come in foretelling them, as S. Augustine saith. Hermes wordes are these: *Tunc terra ista sanctissima sedes delubrorum atque templorum, sepulchrorum erit mortuorumque plenissima.* Than shal this most holy land (of Aegypt) the seat of the Godds & of their temples, be filled alwith

*August de  
Ciu. Dei.  
li. 8. ca.  
26.*



al with sepulchres and dead men. His meaning therein doth S. Augustin thus interprete : *Dolor damnorum per eum loquebatur, qui suas futuras pœnas apud sanctorum Martyrum Memorias imminere mœrebant. In multis enim talibus locis torquentur & confitentur, & de possessis corporibus hominum eiciuntur.* The sorow of Duels, by whose instinct he saied this, did speake by hym who lamented for the drawing nigh of their paynes that they should suffer at the Memories (or Relikes) of the Holy Martyrs. For in many such places they are tormented, and made to confesse, & throwen out of mens Bodies by them possessed.

Another Paynims like complaint for the same, bycause people vppon their Christning did forsake their former heathen Goddes vvith their temples, and worshipped the holy Martyrs, frequenting or going a Pilgrimage to their Sepulchres, you may see in S. Augustine his Epistles. But in this kind, of all most worthy to be knowen and remembred is the storie of Babylas the Martyr and Bishop of Antioche, which is to be sene

Ep. 43.  
Maximi  
Medaure  
sis.

in the workes of S. Chrylostome him-  
 selfe, and in the Ecclesiasticall Histories  
 of Socrates, Theodoret, Sozomenus,  
 Ruffinus, Euagrius, and Simeon Me-  
 taphrastes. Thus it vvas according to  
 the words of Socrates: *Julianus* the  
 Emperour and Apostata, when as he had  
 comanded the temples of the Heathens,  
 which were at Antioche to be opened  
 (for they were shutt vpp afore by other  
 christian Emperours, & namely by Gal-  
 lus the brother of *Julianus*, who purged  
 that place of Idolatrie by bringing thi-  
 ther the Relikes of this *Babylas*, as So-  
 zomenus writeth) hee made hast to re-  
 ceauē the oracle of *Apollo*, who was ser-  
 ued in *Daphne*, a Suburbe of Antioche.  
 But when as the Diuell that dwelled in  
 that temple, gaue to the Emperour no  
 answere for feare of his neighbour *Ba-  
 bylas* the Martyr (whose shrine, wherein  
 his body lay, was hard by) the Empe-  
 rour after that hee vnderstod the cause,  
 commaunded the Martyrs shrine vwith  
 all speede to be translated from thence.  
 Of which thing the Christians of An-  
 tioche being certified, came thither men,

Q

women,

*Chry. de vi-  
 ta Babyle  
 con gen.  
 Thom. 5.  
 Socr. li. 3.  
 cap. 16.  
 Theo. li. 3  
 cap. 9.  
 Soz. lib. 3.  
 cap. 18.  
 Ruf. li. 1.  
 cap. 15.  
 Euag. lib.  
 1. cap. 16.  
 Met. in vi-  
 ta Babyle.*



## MOTIVES TO THE

Sozomen.

Psal. 96.

women, and children, & leaping for ioy, with singing of Psalmes translated the shryne out of Daphne into the Cyty, & the Burden of their songes was this: *Confundantur omnes qui adorant sculptilia, & qui gloriantur in simulacris suis*: Confounded be al that adore grauen Goddes, & that boast them in their Idoles.

In Gen.  
hom. 15.

I wish euery man to reade the whole Historie, and consider it well: I may stand no longer vpon it. And so plaine a matter this is, so well knowen, beleued, and confessed in the very first and best times of Christles Church, our worshiping of Martyres and their Relikes not only to be no Idolatrie, but also to be the very baine of all kinde of Idolatrie: that the holy Fathers euen in their Sermons to Christian people to draw them quite from all society with the Idols and Idolatrrers, sent them to the Relikes: as S. Chrysostome, where he saith: *Occupemus pedes, non in theatris, & spectaculis damnosis equestribusque ludis, sed in Ecclesiis, & domibus precationem, Martyrumque loculis, ut ab illis benedictionem percipiamus, & nos a diabolicis laqueis irretiri nō sinamus*. Let vs occupie

pie our feet not in the stages, & lossefull shewes, and horsegames (made by the Painims in honour of their Idols) but in the Churches, and howses of praier, and Shrines of Martirs, that of them we may receaue blessing, and not suffer our selus to be entangled with snares of the diuel.

So certaine and euident a thing likewise, that the same holy Fathers haue vsed cōmonly to allege it to Idolatrers also themselues and Heathens, as a motiue most vndoubted, most strong and mighty, why they should conuert themselues from their Idoles vnto Christ our Lord and the faith of him. Whereupon S. Augustine, amongst many other Motiues saith to the Madaurian Heathens, as here it followeth: *Videtur certe Simulacrorum templa partim sine reparatione collapsa, partim diruta, partim clausa, partim in usus ses-*

Our religion an inuincible motiue to forsake Idols and beleue in Christ.

*Ep. 42. ad. Madariē-*  
*partim diruta, partim clausa, partim in usus ses-*  
*alios commutata, ipsaeque simulacra vel cēfringi*  
*vel incendi, vel includi, vel destrui: Atque ipsae*  
*huius saeculi potestates, quae aliquando pro simu-*  
*lachris populum Christianum persequuntur,*  
*uictas et domitas, non a repugnātibz, sed a mor-*  
*rientibus Christianis, & contra eadem simula-*  
*chra, pro quibus Christianos occidebant, impetus*



*suos legesque vertisse, & imperij nobilissimi eminentissimum Culmen ad Sepulchrum Piscatoris Petri submisso diademate supplicare. Hæc omnia Scripturæ diuinæ, quæ in manus omnium iam venerunt, ante longissima tempora futura esse, testata sunt. Hæc omnia tanto robustiore fide letamur fieri, quanto maiori authoritate prædicata esse in sanctis literis inuenimus.* Verilie you see the Temples of Idols partly fallen without repairing, partly cast downe, partly shut vp, partly chaunged into other vses, and the Idols themselues eyther to be broken, or to be burned, or to be shut in, or to be destroyed: & the very Potentates of this world, who once for the Idols persecuted the Christian people, being ouercome and tamed, not by the resisting, but by the dying of Christians, both to haue turned theyr maine and lawes against the same Idols, for which they killed the Christians: & the top most Soueraigne of the Empire most Noble, laying downe his Crowne Imperiall, to make supplication at the Sepulcher of Peter the fisher. All these things the Diuine Scriptures (of the Olde Testament) which are now comen  
into

into all mens hands, did witnesse a meruailous long time afore, that they should come to passe. All these thinges to be done, we reioyce with faith so much the stronger, how greater that the authority is, wherewith we finde them in the holie bookes to haue bin preached.

And in another place he saith: *Ostendatur mihi Roma in honore tanto Templum Romuli, in quanto ibi ostendo memoriam Petri:* shew me at Rome the temple of Romulus in so great honour, in how great I shew there the memorie of Peter, or Church where his Relikes doe lye. *In Petro quis honoratur, nisi ille defunctus pro nobis?* In Peter who is honored, but (Christ) he that died for vs? Likewise in his work *De Cuiitate Dei*, alleaging to the Paynimsmanie great Miracles wrought by the Relikes of S. Steuen, and namely one of a young woman in his owne presence, which as *shee was gone from the pulpit to the holy Martyr to pray*, straight was she cured of a trembling horrible palsie: vpon the long showing with wondring & weeping for ioy of the people, that immediate ensued thereof, thus saith S. Augustine.

In Ps. 44.

Lib. 22.  
cap. 8.



## MOTIVES TO THE

Cap. 9.

gustine. *Quid erat in cordibus exultantium, nisi fides Christi, pro qua Stephanus sanguis effusus est?* What was in the hartes of them so reioysing, but the faith of Christ for vvhich the bloud of Steuen vvas shed: And in the Chapter following he saith againe to them: *Cui nisi huic fidei attestantur ista Miracula, in qua predicatur Christus resurrexisse in carne, & in celum ascendisse cū carne?* Nam & ipsi Martyres, huius fidei Martyres, id est, huius fidei testes fuerunt, &c. pro ista fide mortui sunt, qui hac a Domino impetrare possunt propter cuius nomen occisi sunt, &c. Nam si carnis in eternū resurrectio non est, &c. quare Martyres tanta possunt, qui pro ea fide, qua hac resurrectio predicatur, occisi sunt? &c. To what, but to this faith doe these Miracles beare witnes, in which faith Christ is preached to be risen in flesh, and to be ascended into heauen with flesh? For also the Martyrs themselves, were Martyrs of this faith, that is to say, witnesses of this faith, &c. For this faith died they who can obtayne these thinges of our Lord for whose name they were killed, &c. For if Rising againe of the flesh for euer be false, &c. why are the Martyrs of  
so

so great power, who were killed for that faith, wherein this Resurrection is preached?

Theodoret also by the same Motiue of our Pilgrimage and seeking to Martyrs, and their helping of vs, and againe our honouring of them for it with hanging vp in their Churches, of golden or siluer handes, feete, or eyes, euery one according to the benefite that by their intercession hee hath receaued of God, laboureth to bring the Heathens to the faith of Christ, in his worke written by him of purpose, *Of curing the Paynims diseases*, *Hæc itaque omnium spectaculo exporrecta, testantur morborum depulsionem, cuius ipsa certissima signa sunt, a sanitatem consequutis allata: hæc, inquam, sepulcrum ibi Martyris quæ sit virtus, ostendunt: Martyrum autem virtus, quem ipsi coluerunt Deum, verum esse Deum declarat.* All these vowed Donaries of Christyan people, hanged vpp by them that haue beene cured in the Martyres Memories, and there set out to be seene of all men, be witnesses of those cures, whereof they are signes most certayne: and doe shew, what is the power of the

*De cur.  
Grec. af-  
fect. li. 8.*

Q<sup>4</sup>

Martyrs



Martyrs that there are buried: And the Martyrs power doth declare that God, whom they serued, to be the true God.

And in the same place doth he shew, that God hath thus glorified his Martyrs aboue al their heathē Philosophers, Orators, Dukes, and Emperours, yea aboue their verie Gods themselues. But what doe I speake (saith hee) of their Philosophers, Emperours and Dukes, *cum eorum quoque, qui passim Diū ferebantur, memoriam e mente hominum Martyres abolerint?* Seeing that the memorie also of them, which euerie where were counted gods, our Martyrs haue out of the minds of men abolished? For their temples together with their Idolatrous *Arbres*, are now so destroyed, that neyther so much as any steps of them remaine: muchlesse can men perceaue of what fashon were their Aultars. And the matter of those things is censed by building with it the Temples and Aultars of our Martyrs. For in steed of your Gods, our LORD God hath brought into the Temples his dead ones. And them, perdie, hath he made vaine and vvithout all glorie: and

to his Martyrs hath hee giuen their honour. For in steed of *Pandia*, *Diasia*, and *Dionysia*, that is to say, the solemnities of Iupiter, and Father Bacchus: Solemnities are kept after the Christian manner to Peter, Paule, Thomas, Sergius, Marcellus, Leontius, Antoninus, Maurice, & other holie Martyrs, &c.

It is infinite, that I might after this sort alleadge out of all olde Catholike Writers, to shew, that this part of our religion is the very destruction of Idolatrie, and a Motiue most singular to beleeue in Christ. The onely signe of the Crosse also, to be of the same might and vertue, innumerable examples & Writers most auncient doe beare plaine witness. Lactantius saying in his worke against the Heathens, thereupon: *Nam cum Dijs suis immolant, si assistat aliquis signatam frontem gerens, sacra nullo modo litant: nec responsa potest consultus reddere vates, &c.* For when they make sacrifice to their Gods, if one stand by that hath his fore-head signed, in no case will the sacrings frame: neither can the false Prophet aunswere the Idolaters consultations, &c. *Nec ta-*

Lib. 4. Ca.  
27.

vide Ath.  
de incar-  
nat. verbi.  
Nazianz.  
erat. 2. in.  
1. l.



## MOTIVES TO THE

*men ex hoc ipso cæci homines intelligere possunt, aut hanc esse veram Religionem, cui ad vincendum tanta vis inest: aut illam falsam, quæ subsistere aut congedi non potest.* Neyther yet by this selfe same thing can the blinde bussards ( the Idolatrers ) vnderstand, either that this is the true Religion , in vvhich there is so great might to ouercome : or that to be false, which can not vvrestle vvith it, or stand in the armes of it.

And be not our Heretikes in the very same blindnesse? Be they not against the same religiõ which this mighty working of the signe of the Crosse commendeth? Doe they not count it false? Yea, they blaspheme it, and wickedlie call it most grosse Idolatrie: euen the religion I say, which hath vtterly destroyed Idolatrie, at which the verie Diuels of Hell doe quake & tremble, which standeth vpon the verie same grounds with the faith of Christ himselfe, which the Heathen abhorred as the onely Religion of Christ, which the christians made for a cerraine Motiue to belecue in Christ, by vvhich finally God the Father deliuered al Nations

tions

tions out of the power of darkenes, and translated them into the Kingdome of *col. 1.* his beloued Son. God for his mercy giue my Countrimen, both the deceaued, & the deceauers, the eyes to see their own wilfull blindnesse, and that in such theyr talke they serue and please none but the Diuell himselfe, whome (as I haue shewed) nothing more displeaseth, more tormenteth, more tameth, & breaketh, then this Religion so of them blasphemed. They thinke themselves very ingenious and sharpe witted, because of their promptnes to inuent scoffes, and other light follies: but if indeede they had so much as one graine of salt among them all, any peece of either heart, or braine, how could they be so grosse, so dull, yea so dead, not to perceiue, that white is not blacke, that light is not darkenesse, that the bane of Idols is not Idolatrie?

What shall I here speake of the Blessed Sacrament, my Lord and my God: but onely to wish with all my hart, vvith weeping eyes, that he eyther vvould, or might say againe: *Pater, dimitte illis: non* *Luce. 21.* *gnim sciunt quid faciant.* Father, forgiue them



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them: for they know not, what they do: whether they know or no, I for my part beseech you most humbly to forgive them: but and if he also would speak the word, the thing were done. Neither I, nor themselves, nor no man els can excuse them of malice most Satanicall, as I feare: but at least, of damnable grosse ignorance: they in the meane time thinking al men but themselves to be blocks and stockes. But and if it will please God to open their eyes, they both may, and shall then see, this most Diuine Sacrament to be that simple loafe of Barley Bread, which in the time of *Gedeon* went rolling about, & descended to the camps of the *Madianites*: and when it came to any tabernacle of theirs, did strike it, & ouerturne it, and made it euen with the ground: to be likewise the *Arke* of God, vvhich in *Samuels* time being brought into the temple of *Dagō* the God of the *Philistians*, laide him flatte on his face, againe and againe, groueling on the ground, cut off his head and both his handes, and left him so but as a blocke without forme and fashion in his place: this

*Jud. 7.*

*1. Reg. 5.*

this Sacrament, (I say) to be the suppression and subuersion of all Idols, and Diuels in all persons, places, thinges, and Countries.

In witnes whereof, I alleaged before *Motive 5.*  
out of S. Augustine the fact of a Priest  
of his owne Monasterie, who offered in  
a certaine farme the Sacrifice of Christs  
body, and thereby immediatly deliue-  
red it of wicked spirits that did trouble,  
& molest it. In witnes of the same, many  
of our owne Countrymen haue on this  
side the Sea bene present at the migh-  
ty casting out of many diuels by vertue  
of the same Sacrament: which who that  
listeth, may read in M. Pointz booke of  
the Reali Presence.

The like vnto them you may read in  
the life of S. Bernard, written by Ber- *Lib. 2.*  
nard the Abbot of *Beneuallis*, who liued *Cap. 3.*  
at the same time: how hee to expell the  
diuel out of a woman at Milan that had  
bin very long possessed, to the leeing of  
her sight, speach, and hearing, and shee  
now more like a monster than a woman:  
at his Masse so often vvith the Signe of  
the Crosse hee signed the woman, as he  
did



did the sacred Hoast. And after the *Pater noster* was done, the blessed man setteth vpon the enemie, with more force: vpon the Patin of the Chalice, hee putteth the Sacred Body of our Lord, and holding it ouer the womans head, thus he saith: *Adest, inique spiritus, Index tuus: adest summa potestas, iam resiste, si potes, &c.* Here present is, thou vvicked Spirite, thy Iudge. Here present is the most Soueraigne power: resist now if thou canst, here present is hee, who being readie to suffer his Passion for our saluation, said:

*Ioan. 12.* By and by shall be cast forth the Prince of this world. This is that body, vvhich was stretched on the tree of the Crosse, vvhich did lie in the graue, vvhich did rise from death, vvhich in the sight of his Disciples ascended into heauen. Therefore in the terrible power of his Maieste, I commaund thee, O vvicked spirit, that thou goe out of this his handmaide, and that thou presume not againe to touch her. Which straight after, at the giuing of the Pax was done: the Diuell departed: the vvoman restored to her senses, and reason: both of her and of all  
the

the Citty God blessed, and S. Bernard highly honoured: ringing of the Belles, shewing, reioycing vpon all sides, and weeping for ioy ouer all the Cittie.

A little afore you may there see, how that at another time, in the same Cittie, hee powred water vpon his fingers ouer the Patin of the Chalice wherewith hee was ready to say Masse, and with a drop of the same water, which he put into the mouth, and so into the stomake of a little wench that was possessed, he made therewith the Diuel immediatly to break out of her for feare, together with most filthy vomite. Cap. 3.

So that, such vvater being of such power, it is lesse meruaile, that Saint Cyprian writeth of another little wench an Infant, to whome had bin giuen a sop of Idolles sacrifices, and shee afterward by ignorance brought into the place where Saint Cyprian was sacrificing. *Sacrifican-* Ser. 5. de  
*tibus nobis, eam secum mater intulit.* And lapsus.  
 there was she very much tormented by the holy prayers, but specially when the Deacon came to giue her amongst the rest somewhat of the Chalice: then tur-  
 ned



ned shee away her face through the instinct of Gods Maiestie (saith he) & held her lips very fast together. But the Deacon for all that powred some in. *Tunc sequitur singultus & vomitus. In corpore atque ore violato Eucharistia permanere non potuit. Sanctificatus in Domini sanguine potus, de pollutis visceribus erupit. Tanta est potestas Domini, tanta maiestas, &c.* Then followed yokes & vomit. In the body and mouth defiled with Idolatrie, the Eucharist might not abide. The drinke Consecrated in our Lords blood, breake out of the polluted bowels. So great is the power of our Lord, so great is his Maiestie, &c. Which S. Paule himselfe also doth witness, in saying: *Quæ immolant Gentes, Demonijs immolant, & non Deo. Nolo autem vos socios fieri demoniorum. Non potestis Calicem Domini bibere, & Calicem demoniorum: non potestis mensa Domini participes esse, & mensa demoniorum.* The things which Heathens doe sacrifice, they sacrifice them to Diuels, & not to God. I wil not haue you to be made partakers of diuels. You cannot drinke our Lordes Chalice, & the Chalice of diuels: you cannor be partakers of our Lords table, & the table of diuels.

2. Cor. 10.

And of this who can doubt, the Sacrifice (I say) of our Lordes Table and Chalice to haue abolished all the Sacrifices of the diuels table & chalice: according to S. *Augustines* saying: *Huic summo veroque Sacrificio, cuncta Sacrificia falsa cessant*: To this most high & true Sacrifice, all false Sacrifices haue giuen place: seeing it hath takē away the very Sacrifices also of the old Testament, by God himselfe ordained? which both S. Paul doth witnesse saying: *Habemus Altare, de quo edere non habent potestatem, qui Tabernaculo deserviunt, &c.* Wee (Christians) haue an Aultar (or Sacrifice) whereof they haue not power to eate, which serue the Tabernacle of the Iewes &c. And the Prophet also did long afore pronounce in it saying: *Sacrificium & oblationem noluisti: corpus autem perfecisti mihi.* Sacrifice & oblation (of the Iewes) thou haste refused: but vnto mee thou haste prepared a body. *Quia pro omnibus illis sacrificijs & oblationibus corpus eius offertur, & participantibus ministratur.* Because (saith S. *Augustine*) for all those (old) sacrifices & oblations, his body is offered, and to the receauers

*De Ciuit.  
lib. 10.  
Cap. 20.*

*Heb. 13.*

*Psal. 39.  
Heb. 10.*

*De Ciuit.  
Dei. li. 17  
Cap. 20.*

R

mini-



## MOTIVES TO THE

ministred. *Id enim Sacrificium successit omnibus illis Sacrificijs veteris Testamenti.* For that sacrifice (and table according to the order of Melchisedech, which our Priest the Mediatour of the new Testament doth exhibite of his owne Bodie and Blood) hath succeeded to all those sacrifices of the old Testament.

To conclude therefore, all such as would rather please God then the Diuell, may by this Motiue see, that as without controuersie our Religion it is, to which belongeth these Relikes, Cros-sing, Images, and Massing: so the same is the onely true Religion of God, the displacer of all other Religions, both Heathenish & Iudaicall, the ouerthrower of Idols, the quailer, the tamer, the caster out of Duels: and that so certainly, so plainely, that (no doubt) the Diuell it is, that hath possessed the blasphemous tongues of Heretikes.

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*Vnitie.*

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XXVII. **T**H E S E things being thus vwell considered, that our Religion hath beene planted, first and last, in all Nations:

tions: and that with the vtter extirpation of their seuerall Religions by them so many hundreds, yea and thousandes of yeares, vsed aforetime: you shall haue next of all to consider this, that our Church euer sithence, so many hundred yeares againe, through so many Nations, in such variety of vvitts, such diuersitie of manners and fashions, such multitude of tongues and languages, such distance of places, such difference of opinions amongst learned men, such number of matters to be beleeued: yet all this while hath, and still doth remaine and continue in most peaceable vnity.

Which thing most euidently declareth, that as the Apostles were they, for whom our Sauour prayed to his Father, and was heard of him, where hee thus saide: *Pater sancte, serua eos in nomine tuo, quos dedisti mihi, vt sint vnum sicut & nos.* Ioan. 17. Father that art holy, keepe them in thy name, whō thou hast giuen vnto me, that they may be one, as wee also be one: so that we and our Church be they, for whome in the vvordes following hee prayed, and was heard likewise, when hee saide:

R 2

Non



## MOTIVES TO THE

*Non pro eis autem rogo tantum, sed & pro eis qui credituri sunt per verbum eorum in me: ut omnes vnum sint, sicut tu Pater in me, & ego in te, ut & ipsi in nobis vnum sint: ut credat mundus quia tu me misisti. Et ego claritatem, quam dedisti mihi, dedi eis: ut sint vnum, sicut & nos vnum sumus. Ego in eis, & tu in me: ut sint consummati in vnum. & cognoscat mundus quia tu me misisti, & dilexisti eos, sicut & me dilexisti.* Not for them doe I aske onely, but also for them that shall beleue by their preaching, in mee: that all may be one, as thou Father in me, and I in thee, that also they in vs may be one: that the world may beleue, that thou hast sent me. And the glorie that thou hast giuen me, haue I giuen them: to be one, as also we be one. In thee, and thou in me, that they may be perfect in vnitie: and that the world may know, that thou hast sent mee, and hast loued them, as also thou hast loued me.

Vnitie  
of the  
church a  
Motiue  
to beleue  
in Christ.

Our meruailous diuine Vnitie declareth (I say) that we are these which here are meant. For on the cōtrary side if you looke to Heretikes: what Schismes, Dissensions, Sects, Diuisions were alwaies amongst

mongst them? For example the Arrian<sup>s</sup>, Donatistes, Eutychians, Nestorians, Simonians, Valentinians, were all into many contrary parts deuided, as in the Ecclesiastical Histories may be seene, And is there any better Vnitie amongst the Heretikes of our time? Yea, is there not far more discord in sentences, bloudshed in fighting, multiplying of Sects, without hope of vniting? Luther had scarce begunne his part in the yeare 1517. or rather 1519. but by and by in the yeare 1522. his Disciple Zuinglius made peeces of him: and him againe soone after did Caluin hew. Finally of Anabaptists, Suenkfeldians, Trinitaries, Libertines, Maioristes, rough Lutherans, soft Lutherans, Protestants, Puritans, and an hundred more, all with them is full: in so much that the very names of their Sects doe make great tables, which are common to be seene. In our owne small countrie, and that ruled by one, all thinges diligentlie looked vnto, the Catholikes dispersed euery where amongst them to marke, to see, to reprehend their doinges: yet all this notwithstanding



## MOTIVES TO THE

ding (that I say nothing, how they were vnder King Harry scarce Lutherans, then vnder King Edward both Lutherans first, and after Calvinistes) in this time, within very few yeares, all men see their manifest Diuision, the mutuall hatred of Protestants and Puritans, theyr standing one against another, euen to death if it should be offered. Into how many partes would they haue bin runne, thinke you, if they had stood so many hundreds of yeares, as wee haue done by their owne confession?

Of them therefore, no lesse then of the foresaid Heretikes, the Psalme speaketh: *Contaminauerunt Testamentum eius, diuisi sunt ab ira vultus eius.* Because they haue once defiled Gods testament, peruerterd his Gospell, forsaken his Truth, hee hath in his anger for to punish theyr sinne with another sinne, suffered them to cut themselues into Diuisions. *Sicut Donatus Christum diuidere conatus est, sic ipse a suis quotidiana concisione diuiditur:* As Donatus (Luther, or Calvin) went about to diuide Christ and his Church, so is he himselfe of his own followers diuided

*Psal. 54.*

*Aug. de  
Ago. Chr.  
sa. 29.*

ded by dayly cutting of him & mang-  
ling: saith Saint Augustine. *In qua men-* *Mat. 5.*  
*sura mensi fueritis, remetiatur vobis.* In what  
measure you meate, you shall againe be  
meated vnto.

And consequently they are not those,  
for whom Christ our Sauour asked, ob-  
tained, and gaue vnto them that perfect  
vnitie before mentioned. Whereupon  
it is further necessarily inferred, that  
they must forsake themselves, returne  
to the vnitie of the Catholike Church,  
and so must all their followers, if they  
will be comprehended in our Sauours  
wordes that in the same place doe fol-  
low: *Pater, quos dedisti mihi, volo vt vbi sum* *Ioan. 17.*  
*ego, & illi sint mecum, vt videant claritatem*  
*meam quam dedisti mihi.* Father such as thou  
hast giuen me, my will is, that where I  
am, also they may be with me: that they  
may see my glorie, which thou hast gi-  
uen mee. Which I pray him, who full  
dearely bought them, to graunt vnto  
them both this vnitie, and that Glory.



*Judges infallible in cases of  
Controuersie.*

XXV. iij.

1. Cor. 14.

**T**O knowe the meanes, whereby the Holy Ghost, God of peace, & not of dissention, hath giuen alwaies vnto our Church, and still maintaineth in the same, this precious grace of inseparable vntie: the causes also, wherefore all Heretikes, both old and new, doe lacke it: and the onely way for them with vs to haue it: you shall haue in the next place to consider, what companie of Christians in the earth there is, vvhich hath most certaine vvaies and remedies to compose their Controuersies, discretion of Spirits, sensible and liuing Iudges of truth most infallible, meruailous orders quietlie to rule euerie singular persons sense and vnderstanding: and vvithall, in them that be of the saide companie, the vvill and humilitie to submit themselves to their ordinarie powers by God ordained to decide theyr doubttes, and straight vvaies vvithout all tergiversation to captivate their vnderstanding  
into

into the obedience of faith.

Is it not plaine by the Scriptures, that the Church of GOD should be so obeyed? Or is there any so blessed a Church and fellowship, saue only ours? Any other Church, so credited, so beleued, so reuerenced, so obeyed of her children, that whatsoeuer she teacheth, is receaued and followed? whom none of her children, be his witt neuer so great, or his learning so excellent, euer controlleth or euer mistrusteth? and that most agreably ( I say ) to the holy Scriptures in ten thousand places. as where they say, that *Ecclesia subiecta est Christo in omnibus*, the Church is obedient to Christ in all thinges. Who therefore saith vnto it: *Qui vos audit, me audit: qui vos spernit, me spernit*, he that heareth you, heareth me: and he that despiseth you, despiseth me. *Si Ecclesiam non audierit, sit tibi sicut Ethnicus, & Publicanus*. If he wil not here the Church, auoid him as thou wouldest an Ethnick and a Publican. Ephes. 5.  
Luc. 10.  
Mat. 18.

Thus is the Church of God to be obeyed, and thus doe we obey our Church, and none of their Church, but we. For  
our



## MOTIVES TO THE

our Church it is, and our Church onlie, which hath by the spirit of wisdom & discretion so sorted and seuered from the corps of truth, al blemishes, corruptions, vncertaine or singular opinions, or seuerall errors, in her childrens and Masters workes whatsoeuer, that both the truth may be had with ease and securitie, and the vntruth escaped vwithout doubt or daunger. Ours therefore and ours only it is, that hath in it the path that the Prophet Esaie forespeaketh, and promiseth should be in the Church of

Isai. 35. Christ: *Et erit ibi semita & vita, & via sancta vocabitur. Non transibit per eam pollutus, & hac erit vobis directa via, ita vt stulti non errent per eam.* And there shalbe in it a path and a way, & an holy way it shalbe called: the defiled shall not passe by it, but this to you shalbe a direct way, so that fooles cannot misse, if they folow it.

But now on the contrary side, in any company of these seuerall sectes, and scattered congregations, are they so humble as to submit themselues for dicision of their questions to any power placed in earth: or haue they any possible meanes

to

to trie and end their controuerfies, any  
 fort or number of men amongst them,  
 whom they may trust in al things, which  
 whom and in whose steppes they dare  
 venture to walke the way of faith and  
 Religion towards faluation? None  
 there is amōgst al the Sects in the world  
 so happy, none so secure, and therefore  
 no Church amongst them. For in the  
 plat forme of the Church drawn by the  
 Apostles, wee see, that when a question  
 arose about Circumcision of vs that be  
 Gentiles, straight was there found a  
 remedie: *Statuerunt, vt ascenderent Paulus* Act. 15.  
*& Barnabas, & quidam alij ex alijs ad Aposto-*  
*los & Presbyteros in Hierusalē super hac qua-*  
*stione.* They determined, that there shold  
 goe vp Paule and Barnabas, and some  
 others of the other side, to the Apostles  
 and Priestes in Hierusalem vppon this  
 question.

Vpon this matter hath S. Augustine  
 written an excellent Booke, which hee  
 intituled *De vtilitate credendi*, of the vti- Tom. 6.  
 litie of beleeuing the Catholike Church  
 in all thinges, and which all humilitie:  
 which booke I vvish and desire all that  
 can,



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can, to reade it. Very fitte it is for this time, and alone sufficient to perswade any reasonable man to be a Catholike. For were it not for beleuing the Catholike Church, and taking of it our light and knowledge, a smal number (God wotteth) of truthes should wee in our whole life be able to finde out, although we liued the yeares of Mathusalem, and in most thinges should we fouly erre and be deceaued, and of nothing almost be fully resolued. And therefore being so many, so obscure, so controuerfed the things whereof vpon payne of damnation vve may not doubt, but must hold them certaynely, euen to the losse of frinds, Countrie, liberty, goodes, landes, and life: vwhat hope were leaste for vs poore wretches, of any saluation? So desperate is the state of Heretykes & their foilowers: that no doubt for lacke of being grounded vpon the sure Rocke of the Churches Faith, they would as sone be caried away from the faith of the B. Trinitie, if the wind should chaunce to blow that way (as were in old time the Arrians and others, and now in Polonia

nia the Protestant Trinitaries) as they haue beene from the other Articles vnto the which wee labour and pray to see them once reuoked.

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*Protestants themselves take things  
vpon our Churches  
credit.*

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**A**ND that wee doe well so as I haue **XXIX.**  
saied, to beleue our Catholike Romaine Church, and also that all other should doe the same : you shall yet againe perceauce by this, if you consider what Church it is, vpon vvhose credit the very Protestantes themselves haue receaued the Diuine Scriptures, and besides them, certaine confessions of Faith called Creeds, the Creede of the Apostles, the Creed of Athanasius, the Creed of the Fathers : also diuers Articles of Doctrine, as the holy Ghost to proceed from both the Father and the Sonne, & that but as from one *principium*, origin, or beginning, &c. also many artificiall  
tearmes,



tearmes, as Person Trinity, Consubstantiality, Sacraments, &c. into the very hart of Religion, which neither they did would, or could haue inuented, nor we neuer haue vsed, but only vpon infallible credit of this Church.

Con. Epif.  
Mā. ca. 5.

For whereas S. Augustine saied: *Ego vero Euangelio non crederem, nisi me Catholica Ecclesia comoueret autoritas*, I for my part should not haue beleued the Gospel but the Catholik churches authority moued me: *Catholicis obtemperanti dicentibus, Credite Euangelio*, to the Catholikes it was that I obeyed saying, beleue ye the gospel: *Euangelio Catholicis praedicantibus credidi*, I beleued the Gospell vpon the Catholikes preaching: *Catholicis praecipientibus Euangelio credidi*, at the Catholikes commaundment I beleued the Gospell: was it the Protestantes Church (thinke you) that in al these wordes he meant? Or can you hold your laughter, when you heare the question asked? No no, the Church, at whose commaundment he beleued the Gospel, at the same Churches comaundment he beleued (as he declareth in his

Li. 2. ca. 8. booke *De Doct. Christ.*) the bookes of Tobie,

bie, of Iudith, of Canticles, of Wildome, of Iesus Sirach called *Ecclesiasticus* of the Machabees, in the olde Testament: and in the new Testament, S. Paules Epistle to the Hebrues, the Epistle of Saint James, the second of S. Peter, the second and third of Saint Iohn, the Epistle of S. Iude, the Apocalips of S. Iohn. Al which holy bookes of Canonical Scripture the Protestantes either in their whole multitude, or in some of their Captains whō they defend, follow, and commend as men of God, doe either flatly denie, or call in question and leaue in doubt as a thing indifferent for any man to affirme it, or to deny it: which the learned know to be so, and I will by Godds grace shew to be so, when it shalbe required.

And therefore it is not the Protestants Church whereof Saint Augustine there speaketh, but a Church it is that the protestants do impugne: a Church, that no lesse biddeth vs not to beleue the protestants, and to beleue those Scriptures: than it did bid S. Augustine not to beleue the Manichees (as hee there doth say) and to beleue those Scriptures.



*Storehouse of the Scriptures.*

XXX. **F**OR furdre declaration hereof consider againe, what Church it is, ours or the Protestantes, which hath had the custodie and construing both of the forsaid and of the other Bookes of the holy Bible euer since the Apostles tyme: into the vvhich the olde Testament dyd fall by iust descent and alteration of the spirituall State from the Ievves: vvhich hath noticed to the vworld the Autoritie and Canon of the holy Books of the new Testament also, which hath so many worldes, and in such alterations of mortall thinges, saued from destruction, and corruption of all Heretikes, Iewes, and Infidels, the whole autentical Corpes of Scripture: which no Heretike aliue can charge for adding or minishing any iot thereof.

Will any man doubt therefore, whether this be the true Church, which is the olde and only Treasure-house of so precious a Monument, which hath kept the  
iust

iust possession of it these fiftene hundred  
 yeares, and hath lost neither leafe, nor  
 line thereof? Or wil any man be so mad,  
 to thinke that to be the true Church,  
 which occupied no Bible, nor had not to  
 doe with holy Scripture (as they cōfesse  
 themselves) for a thousand yeares toge-  
 ther:& which now forcibly and violēt-  
 ly plucking it out of the iust possessours  
 handes, hath in little more then fortie  
 yeares of their restlesse spoiling raigne,  
 robbed vs of so many vvhole Bookes  
 thereof, and of many a particular portiō  
 more?

Iren. li. 3.  
 cap. 4.

*Tanta igitur ostensiones cum sint hac,*  
*non oportet adhuc quærere apud alios veritatem,*  
*quam facile est ab Ecclesia sumere, cum Apostoli*  
*quasi in depositarium diues, plenissime in ea cō-*  
*sulerint omnia, quæ sint veritatis, vti omnis,*  
*quicunque velit,umat ex ea potum vitæ. Hac*  
*est enim introitus vitæ: omnes autē reliqui fures*  
*sunt & latrones. Propter quod oportet deuigare*  
*quidem illos: quæ autē sunt Ecclesiæ, cum magna*  
*diligentia diligere, & apprehendere veritatis*  
*traditionem.* Being therefore these so great,  
 & so many demonstrations, a man must  
 not yet (saith S. Ireneus) seeke the truth  
 amongst any other, which it is easy of



the Church to take, because the Apostles haue in her as in a rich storehouse laid v<sup>p</sup> most plentifully al that true is: so that euery one that listeth, may out of her take drinke of life. For shee it is, that is the doore of life: all other are theeues and robbers. Wherefore a man must auoyde them, I say: but the Churches thinges he must most earnestly loue, & take hold of her tradition of truth.

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*Studying and teaching of all  
diuine truth.*

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XXXI.

**A**ND better yet to know both the plentie of this rich Storehouse, and the Emptines of the beggarly Dennes of Heretikes: consider againe, vwhat Church it is, whose maisters teach, and children study the whole body of Christian truth, taking no lesse paines to seeke out and to know, what God hath reuealed about the Blessed Trinitie, the Father, the Sonne, and the Holy Ghost, and yet their vnity, equalitie, consubstantialitie in one Godhead, about the

the Incarnation of Godds Sonne, ioyn-  
 ing two most different natures of God  
 and Man, both intiere, both complete,  
 no commixion, no confusion, into the  
 vnitie of one Person: about all the same  
 one persons in his humaine nature per-  
 fections, and defects, doings and suffer-  
 ings for our sakes, about the creation  
 of the world in the beginning, of things  
 visible and inuisible, of men and Angels,  
 what they were both made by God, and  
 what they made themselves by sinne: a-  
 bout the Resurrection and Iudgement  
 that shalbe in the ending, and state of  
 things both in earth, and hel, and heauen  
 for euer afterward, finally about all parts  
 of faith & Religion, no lesse then about  
 the Questions of this time.

And againe, who they be on the other  
 side, that know very little euen of their  
 owne Questions, that they haue moued  
 vnto our Church in these their dayes,  
 as they can not possibly know much,  
 being occupied rather about wyuing,  
 then in studying, and taking vpon them  
 to be teachers, before they haue bin ler-  
 ners, husbandes and Ministers both,



so sone as they can get them wiues and benefices: so yong fathers, so yong Doctors, that the common Wealth is (for sooth) greatly strengthened by their multiplying, and the Church substantially edified by their preaching. But in other questions of our beleefe, such as before I rehearsed, so ignorant they be, that they are scarce euer heard, and very few of them, to preache or teache vpon them, the people thereby remaining vtterlye vnskillfull of Mysteries that they are bound to know vpon paine of damnation. Yea, Caluin himselfe, the learnedst of them al, and their master of masters, compelled also to study the Mysterie of the Trinity for to answer his Polonion Trinitaries, yet is hee found so ignorant therein, that his errors are intolerable, as that Gods Sonne is *autotheos*,

*Inst. li. 1. cap. 13. m. 23. 24. Vide Genes. de. Trin. li. 1. pag. 43.* God of himselfe (and not GOD of his Father, as the great Nicene Councell hath professed, *Deum de Deo, Deum verum de Deo vero*, God of God very God of very god) whereof it ineuitably foloweth, that they are two Gods & not one God, vnlike in substance, & not consubstantiall, beside  
many

many other his ignorant errors : being yet (I say) studied in the matter. What then must be the blindes of our Countre Heretikes, that neuer trouble their braines about those Mysteries? Loke to theyr Vniuersities, and see vvhether there be any appointed publicke Readers, or Teachers of such matters, any that priuatly make them their studye, whether they doe not all in maner study nothing at all but the arte of speaking, or els but certaine new bookes of common places for a few pointes of their new Doctrine, and them so lightly, that the common sorte of Catholikes are able to answer all there argumentes, and to say also more for them, then they can say for themselves; and yet it serueth them to be Doctours there of Diuinitie, a Goddes name: how be it both in lawe and truth they are no Degrees, that men seeme there to take.

Is such a Church (trouv you) that Rich Storehouse, in the which the Apostles laid  
 vp for ever most plentifully all truth and know-  
 ledge for every one, vvhhen bee listeth to take  
 what he vwill, as Saint Irenaeus hath saied?

Such was  
 Iuels ig-  
 norance  
 also that  
 Christ is a  
 priest ac-  
 cording to  
 his God-  
 head.



## MOTIVES TO THE

2. Tim. 2.

Or is that the Company, where is discharged the charge that Saint Paule gaue to Timothee: *Quæ audiisti a me per multos testes, hæc commenda fidelibus hominibus, qui idonei erunt & alios docere.* The things which thou hast heard of me by many witnesses, the commend thou againe to trusty persons, such as againe shall be able to teach others also: and so from hand to hand, from mouth to mouth, continually till the worldes end.

Are men amongst them prepared, instructed, and made able to defend the Faith of Christ in all pointes, against Iewes, against Turkes, against Arrians, Manichees, Nestorians, and all other Heretikes what soeuer haue beene, or may be? The very Foundation of our Faith, and indeed al in all, is, that Iesus is Christ (who knoweth not and graunteth) the very point that is betwene vs specially and the Iewes, and which Saint Paule ful often and ful mightily proued to and against those trayterous infidels, as in many places of the Actes S. Luke hath noted. Now if in England any of our newe Masters should meete vwith such

Act. 9. &  
17. & 18.  
& 26. &  
28.

such a Iewe, would hee be very readye (thinke you) to oppose him, to replie vpon him, to make answer vnto hym? Or if hee should light vpon any there, that thinketh there is no God, or that beleueth not the immortality of the soul, & should reason so with him in the hearing of others: were he not like to betray the truth for lacke of learning, rather then to roote out the error? The multitude of that threefolde cockle in our Countrie, against Iesus, against God, against the soule, declareth vuell vwhat husbandes they are.

And wil there yet be any man so folish to thinke theirs to be the Church, that S. Paule doth call *Columnam & firmamentum veritatis*, the Pillar and vpholder of truth? Or is there any man of experience that knoweth not, that our Catholike Church it is, wherein most learnedly, most substantially, most lightsomely, most orderly, most vniuersally, all truth Christian is studied, taught, and learned? Lookethe Summes of Diuinity written by our Maisters, as Saint Thomas, and others. Consider our Pulpits, Cateche-

1. Tim. 3.



teries, Monasteries, and Vniuersities? such Readers, such Lectures, such Orders, that in a short space a man may learne the groundes of all & euery truth that vnto Faith belongeth.

In the Vniuersities on this side the sea that I haue bene in (and the like I heare of others) shall he heare in foure or five yeares the whole Course of Diuinitye, and all in Dictates, vnder two or three Readers, twise or thrise ouer: in the same tyme also the Controuersies of these dayes by another Reader seuerally by themselves examined: by another al the new Testament very learnedly, and very profitably expounded: all this besides aboue a hundred publike disputations euery yeare, euery disputation being of some whole matter, as of all Baptisme, all the Eucharist, the Trinity, the Incarnation, the Supremacie, the Angels, the Creation of man, Originall sinne, &c. euery one continuing for three houres: at euery one, foure or five Opponentes, besides many Doctours sitting by, and replying where and when they list: all this againe besides priuate Disputations  
hile

(little inferiour to the other) in sundrie places, euery weeke: finally besides all this, the whole Bible red ouer at Table euery yeare, and alwaies after dinner & supper two Chapters of it, one of the old Testament, another of the new, diligently examined, as it were by familiar conference betweene the better learned and the younger sort, as Doctors, Licentiates, Bachelers, and Scholars of Diuinitie.

In this Church, (I say) are the Treasures of the wisdom of Christ, & knowledge of God. This is the Church, of whose learning and wisdom S. Augustine often writeth himselfe to haue bin in vnderfull admiration: and calleth it, *Sincerissimam Sapientiam*, most sincere wisdom: alleaging it to the Manichees, for the first Motiue holding him in the lap of the Catholike Church.

And therefore of this Church, I say to euery one of my deare friends & Countryemen, as he did to his friend Honoratus: *Diu te affectum vides: & si iam satis tibi iactatus videris, sinemque huiusmodi laboribus vis imponere, sequere viam Catholica disciplina,*

*De vil.  
cred.ca.4.*

*De mor.  
Ecc. Cat.  
cap. 30.  
con. Epist.  
syn.ca.4.*

*De vil.  
cred.ca.8.*



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discipline, quæ ab ipso Christo per Apostolos ad nos usque manant, & abhinc ad posteros manant. You see, that you haue beene long troubled with these broyles of parties in the world. And if now you thinke your selfe to haue beene tossed, and turmoiled inough, & would haue at length an end of these vexations: follow the way of the Catholike Discipline, which from Christ him selfe, by the Apostles, to vs is come, and from hence shall not faile to come to our posteritie. This Catholike continuall Discipline, and euermore lasting teaching sufficient to settle all that labour for the truth, and to shew them all that they seeke, is euident to be ours, and that it can be none but ours.

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*Annually celebrating of all Christs  
Mysterics.*

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XXXII. **T**HIS being done and considered, that our Church it is, which hath so put in course and order all Christian Doctrine for the ready and sure defence of our Saviour Christ against all his enemies:

nimies: consider you consequently, what Church it is, that for the due worship of GOD, for the thankfull and liuely remembrance of our Redemption hath driuen the Christian Seruice to such a Maiestie, order, and decencie, in all Countries of Christendome most vni- formely, that it hath beautified, & san- ctified all Christian commonwealthes with the obseruation of Feastes, and of Fastes, with Rogations, and other so- lemne Supplications, vwith varietie of fundrie seasons, with Histories to be re- membred most apt and fit for euery sea- son: so exactly applying out of the Old Testament all shadowes, figures, pro- mises, Prophecies, to the manifold and seuerall Truthes of Iesus Christ our God & Lord, that the Iew may be con- founded, the christian confirmed, al He- rerikes of theselues ashamed, to see that done by Christes Church euery yeare cōtinually without ceasing, which Christ afore did himselfe to his Disciples: *Incip-*

*piens a Moyse, & omnibus prophetis, interpreta-*

*Luke. 24.*

*batur illis in omnibus scripturis quæ de ipso erāt.*  
Beginning at Moyse and all the Pro- phetes,



phets, he did vnto them interpret & declare throughout all the Scriptures the matters, that to him belonged: as, his Passion, his resurrection, &c. his Catho-like Church to begin at Ierusalem, and to goe thence ouer all Nations by preaching penance and forgiuing of sins.

Was it the Protestants Church that hath so done? Or is it not euen so done in the seruice of our Church? Who then are they of whom it is written: *Tunc aperuit illis sensum, vt intelligerēt Scripturas*, then did hee open their vnderstandings to vnderstand the Scriptures? Can these be the Protestants? vwho euen in their very Commentaries vpon the old Testament, take their vnderstanding out of the blind commentaries of the obstinate Iewes, professed enemies to our Sauour Iesus Christ: and therefore make they very few Prophets, very few Scriptures, and in very few places, to speake of him, euen so much in maner, as hath pleased the Iewes their masters, and not all the Prophets (as S. Peter saith) nor all the Scriptures, almost in all places to belong to him, so as he himselfe declared, and so

as both his Apostles, and his Church, to whome hee gaue the gift to vnderstand the Scriptures, haue euer taught, & still doe teach vs.

It is our Church (I say) whose very Seruice doth this very well declare. It is our Church, that by her very Seruice doth euery yeare *Prædicare annum Domini* Loh. 4. *acceptabilem*, preach the gracious yeare of our Lord, by yearly recording at most conuenient times all that he did and suffered for vs any yeare, and all his yeares that he was with vs vpon earth: his Precursour and Baptists Natiuitie, his owne Conception, his Aduent, his Natiuitie, his Circumcision, his Manifestation too and adoration of the Gentiles, his Presentation, his Baptisme, his Fasting, his temptation, his Preaching, his Miracles, his Passion, his Death, his Burial, his Resurrection, his Ascension, his sending of the Holy Ghost to be with vs for euer, and againe his Aduent: besides the birth dayes (not into this world, but into Heauen) of his Apostles, Martyrs, Confessours, Virgins, and other most Holie witnesses.

By



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By all which things the Church maketh her Spouse and Redeemer with all his Mysteries, euen to be seene felt, and palpat of all his people. Was this the Protestantes vvorke? Or is not that Christes Church, which hath done this for Christ? Look to the very names of these Feasts, & see whether they speake not our Church? Candlemas day, *Corpus Christi* day, Al-soules day, Al-hallowes day, Ash-wensday, Tenebre-wensday-Maunday-thursdaie, Passion-sondaie, Passion-weeke, Goodfriday, Holyroode day, Shroue or Shrief-tide, fastinges Eaue, Lent, Ember-dayes, or (according to the Dutch, the root of our English) Temper-dayes, *Quatuor Temporum*, Palmesondy, *Dominica in Albis* Sondaie in whites, with many more: speake they Protestancie, or speake they (as you call it) Papistrie? Or were not these Feastes by the same Church ordained, that appointed vs to keepe Christmas, Easter, Whitsonday, Trinitysonday, the Trāsf-figuration of our Lord, and the rest?

All these to haue bin by our Church instituted, it wil be easily proued, if need shalbe,

This is  
Ember,  
that your  
blind A-  
pocalls do  
boidlie  
say to  
haue bin  
the Po-  
pes Lem-  
man.

shalbe, and the Protestants doe manifestly declare, while that in many of their places infected, & specially where their Puritans doe raigne, they keepe no better Christmas day it selfe, nor any Sunday, then they doe Ash-wensdaie. Which they declare againe most plainly, in laying away not only all the dayes of Saints which were not Holy daies, but manie also that were Holy daies, as still in the Catholike Church they are. For was not Saint Laurence day brought in and ever observed by the same Church that commended Saint Stevens daies? Was it not the same Church that honored our B. Lady Gods Mother with holydaies, which made holie the Apostles dayes?

Of that same one Church therefore are not the Protestants, who have put downe S. Laurence day, & all the dayes of our B. Ladie, with very manie more: all the dayes (I say) of our Ladie, every one none excepted. For the Annunciation of our Ladie, is the Conception of our Lord: the Purification of our Lady, is the Presentation of our Lord: neither



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ther of them more properly our Ladies day, then Christmas day is our Ladies day, Christ being that day borne, & she deliuered. But the proper dayes of our Lady are, her Conception, her Natiuity, her Visitation, & specially her Assumption, which the Protestants haue laid all away, as though Christ were worshipped by keeping his Precursors or Baptists Natiuitie, and dishonored by keeping his Mothers Natiuitie: honoured by keeping his other Saints Assumpting out of this life to heauen, & dishonored by keeping his mothers Assumption: a faulte; most absurdly by them committed, that whereas in all Saints we keepe specially their *Natalitia*, or taking hence vnto Christ: his owne mothers day that shee was by death assumed (in soule onely, as other Saints, or in body also although it be certaine, I doe not here say) that this day of Gods Mother, the Lady of Saints and Angels, they keepe not, it is (I say) for them an intollerable foule absurditie. So do they many waies (as I haue said) manifestly declare that which also in it selfe is euident, that they  
be

be not the Church, vvhich vvith such daies & obseruations hath commended all christendome for to be *Regnum Sacerdotale*, a Kingdome Priestlike, and heauen vpon earth, Christ with his Saints & Angels being by such meanes continually seene here by representation & remembrance, as there in face and fruition: but that they be the Rebelles of that Church, the defacers of christendome, the coolers of deuotio in christian harts, enuiers of the honour & remembrance of Saints, and of Christ himselte. That and if they might or would be but present once at the Reuerend solemne doing of the foresaide Catholike Seruice, specially at Christmas, Easter, & such other more festiuall times, I doubt not but that most of their stony harts would melt for ioy with the loue of Christ: so as Saule also himselte did Prophecy, coming in place where the Prophets were: if (I say) they would come in and leaue their standing without with him in the Parable, *Qui audiuit symphoniam & chori, &c. & nolebat introire*, who heard the singing & melody, &c. and would not come

1. Pet. 2.

1. Reg. 16  
& 19.

Luke. 15.

T

in.



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in. And much more would the colde hearts of many Catholikes be enflamed therewith, which now for feare of the world, & for lacke of the feare of God, doe to their owne damnation appeare at this new paltrie.

In Amos.  
5.

Wherewith how wel God is pleased, they may learne of Saint Ierome, saying thus: *Heretici quotiescunque sub nomine Domini fuerint congregati, detestatur factorem eorum, & claudit nares suas, &c.* Whensoever Heretikes be gathered together vnder the Lords name, he abhorreth their stinking, and stoppeth his nose, &c. *Iudeorum quoque oratio & Psalmi, quos in Synagogis cantant, & Hereticorum composita laudatio, tumultus est Domino, & (vt ita dicam) grunitus suis, & clamor Asinorum, &c.* Also the Iewes praying, and Psalmes which they sing in their Synagogues, and the Heretikes fine composed prayeing, is a great disquieting to our Lord, and (that I may so say) a grunting of Swine, and a braying of Asses, &c. The cause thereof is, for that he hath appointed only the Catholike *Vnitie* to be serued in. And therefore he counteth them Traitors, not onelie which

Ephes. 4.  
Phil. 2.

which serue vnder his professed enimies, as vnder the Turkes, Iewes, and Heathens: but also vnder them that pretend to be his friendes, and yet know themselves, and are so knowen of others, to be in deede his enimies (as all sortes of Heretikes:) because that although they say themselves to be his souldiers, yet doe they wilfully & manifestly fight against thē, whom he hath appointed for the Gouvernours of his people. As presently the Hollanders, and Zealanders that serue the Prince of Aurenge, vvho knoweth not that they be Traitors to the king, because they stand against his knowen Gouvernour of these Low countries, howsoever the said Prince in his Proclamations & stile ridiculously pretendeth, that he is for the king.

God for a figure of this seruing him in vnity, ordained only one Altar at the Tabernacle in the Old Testament, for all to offer there, and no where els, their Sacrifices, vnder paine of his great indignation: in so much, that when as the Tribes of Ruben, Gad, and halfe Deut. 12. Manasses, had in another place builded Ios. 22.

T 2                      another



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another Aultar, all the other ten Tribes only vpon suspiciō that they ment thereon to offer sacrifice, were by and by assembled to make war against them. Our men therefore, of whome I speake, who are not only suspected, but openly seene to commit this hainous sacrilege, & that so many yeares together, or that will seeme to doe it: will they not think how grienously and how damnably they displease God their Father, and his Holie Church their Mother? The Arrians, & other old Heretikes, chaunged not the Seruice nor Sacraments of the Church: but yet because they were Heretikes, Catholike men would not in any case come to their Churches, nor receiue the Sacraments, the true Sacraments, I say, at their handes: As S. Gregory writeth of Ermigildus a Kings Son & Heire apparant of the mighty Gothes in his time, who rather then hee would receaue the B. Sacrament of an Arrian Bishop, suffered himself to be of the Arrian king his Father, ditenherited, imprisoned, laied in irons & his braines finally hewed out of his head with an axe: God straight after  
by

*Dial. li. 3.  
cap. 31.*

by sundrie Miracles at his body, confirming well his doing.

Innumerable other like ensamples there are in all Histories, of Catholikes that haue chosen (as they were taught) rather to abide most cruel Martyrdomes, then to come once to the right seruice (I say) & Sacraments, onely because Heretikes were the Ministers. In our country the, where not onely the ministers be Heretiks, or set a worke by Heretiks, but also the whole seruice is of it selfe schismaticall, & the sacraments Hereticall, there for Catholikes not to abstaine, is a crime intollerable, a sacrilege vnspeakeable, & a manifold wicked shamefull & shamelesse denying of Christ our Sauour. And therefore sic vpon liuings, goods, lands, friends, life, and all other worldly trash, and transitory earthly thinges, to the which carnall senceles men doe sticke, and cleaue so fast, that they sticke not to seuer themselves quite from God, both now and for euer, to heare him say therefore vnto the within lesse then one minute of an houre: *Get yee hence from me, yee Mat. 25. accursed soules, into fire euerlasting prepared for*



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the diuel & his blacke Angels. The only remedy is, first to doe Penance (according to the iudgement of some Catholike Priest, if possibly he may be had) for all that is past, whether it came of ignorāce, or of frailtie. Secondly, if we will be saved, no more to worship those Idols of

*Barnes.* 6. Babilon, according to the Epistle of S. Ieremie the Prophet. For so must we euery where vnderstand Idols in the old Testament, that they vvere figures of Heresies in this time of the new Testament, no other Idols being now, but heresies. *Ponitur Idolum, quando nouum Dogma constituitur, &c.* An Idoll is set vp, when a new Position (or Heresie) is erected,

*In Ier.* 32. saith Saint Hierome, the most learned & expert interpreter of the Scriptures: Saint P A V L E also himselfe giuing his voice thereunto, where by B A A L L the Idoll that G O D did speake of  
*Rom.* 11. to Elias, hee teacheth vs to vnderstand  
*3. Reg.* 19 the erroneous wicked Doctrine against Christ of his incredulous Countriemen the Iewes of his time. And thirdly, during this time that God of his iustice for our great innumerable, frequented, vni-  
uerfall

uerfall finnes will haue vsto sit in Babylon, we must bitterly weepe, sob. & sigh, to remember Sion and the Temple of our Mother Ierusalem, day and night (with the affection of King Dauid being cast out of Gods inheritance, and faine to hide himselfe in the drie Wilderness without the water of Gods seruice) praying God most humbly, and most seruētly for his mercies sake, once to make an end of our miserable captiuitie, & to bring vs all home againe to the sweet Angelicall songs and heauenly Seruice of the same, with libertie: there to make *Principium letitiae nostrae*. The first beginning of our gladnes.

In which prayer (specially novv against this most acceptable yere of grace beginning at Christmas next, A. 1575.) for the loue of Christ, let vs ioyne together (notwithstanding Ieroboams commaundement of going no more vnto Ierusalem) all that be Catholikes, both such as are already by Gods goodnesse deliuered out of Babylon both in soule, and body: and such also as are onely in soule out of it, and not in body: finallie,

Psal. 136

1. Reg. 22

20. &amp;

Psal. 62.

3. Reg. 12



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such also as are in it still both in soule & body, who doubtles haue of al most need so to pray, if they can or will see the dreadfull perill of their own captiuitie.

And here doth Charity compell me, to admonish certaine Priestes of their dutie, who will of vs be counted Catholiks, & yet doe for the penny giue themselves to the ministerie of this new Seruice, and flatter themselves therein, as though it were no sin. But that in so doing they damnably deceiue themselves, they may consider by this little which I haue said of such as come only to heare that seruice. For the hearers sin being so grieuous, who can thinke how detestable is the sin of the ministers? If they liued vnder Turkes or Iewes, and should there eyther for worldly feare, or filthie lucre, doe as they now doe liuing vnder Heretikes, would they thinke that they did not sinne? And most certainly no reason nor colour there is to excuse the more in this, then in the other.

Howsoeuer therefore they flatter themselves, or also be flattered of others, one, or two, or three, that seeme learned, who  
hauing

hauing a singular opinion in this mat-  
 ter, contrary to all truth and reason and  
 learned Catholikes of all Nations, and  
 to themselves also (we doubt not) if they  
 liued in the free and open aire of the ca-  
 tholike Churches practise, doe speake  
*placentia* vnto them, doing themselves as *Isa. 30.*  
 they may doe, and yet telling these that  
 they should doe otherwise, to the heavy  
 iudgement of both the counsell giuers  
 and the counsell takers: yet no doubt for  
 all this, as the lay ministers were figu-  
 red in the priestes of Ieroboam, of whom  
 it is written: *Fecit phana in Excelsis, & Sa-* *3. Reg. 18.*  
*cerdotes de extremis populi, qui non erant de fi-*  
*lijs Leui,* He made Lofthoules, and priests  
 of the rascall people, who were not of  
 the sonnes of Leui: so were these mini-  
 string priestes plainly figured in that  
 couetous wordly Leuite, that first for a *1ud. 17.*  
 litle monie serued new-found Idoles in *18.*  
 the house of Michas, and afterward for  
 more lucre and honor did the same in  
 the Tribe of Dan. Plaine it is that our  
 Sauour in the Gospel maketh but three  
 kindes of Ministers: two, that minister  
 after the right maner, one for Gods glo-  
 rie



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Ioan 10.  
Wile Aug.  
dever. Do.  
Ser. 49.

ric, the other for his owne commoditie, which are there called *Pastor*, and *Mercenarius*, the Shepeard, and the Hierling: the third, whose ministration is wrong, and to the shepes destruction, vvhich is, there termed *Lupus*, *fur*, & *Latro*, the wolfe, the stealer and the robber.

V Whereby these flatterers of themselves, of whom I speake, vvho seeing the vvolfc come, did neither stand constantly in the right ministration, vntill they should haue beene thrust out of all by the vvolfc, or cleane forsaken of the sheepe, as the Shepeheard: nor did not forsake the Sheep and runne away as the Hireling: but did, and doe abide stil, and ioyne with the wolfe, and minister after his tradition: may see most euidently, in vvhat part of our Sauours iust diuision they haue placed them-selues. And therefore if they list, vvasensibly, desperately, and damnably to hold on with the wolfe, as they doe, and to take no charitable holesome warning: the Sheepe must notwithstanding marke well this forsaide diuisiō made by the good Shepheard, and Prince of Shepheardes: and consider,

consider, that what he hath said of wolus the same hee hath said of these also: telling the shepe their dutie in these words: Ican. 10.  
1. Pet. 5.

*Oves pastorem sequuntur, quia sciunt vocē eius. Alienum autem non sequuntur, sed fugiunt ab eo: quia non nouerunt vocem alienorum.* The shepe follow the Sheepeheard, because they know (or like well) his voice. But the alien they follow not, but they flee from him: because they know not the voice of aliens.

By vvhich admonition of our Sauiours, the doubt also of certaine shepe is answered, vvho thinke it lawfull for them to heare the vvolumes Sermon, though not his Seruice. But our Sauiour telleth them, that the true sheepe know not neither the voice of the wolfe, but that they will flee from hym. So as by vertue only of Tradition vvithout Scripture, did those Christian peoples of the Barbarous languages, of whom S. Irenee saith thus: *Quibus si aliquis annunciauērit ea, quæ ab Hæreticis adinuenta sunt proprio sermone eorum colloquens, statim cōcludentes aures, longo longius fugiunt, ne audire quidē sustinentes blasphemum colloquium.* Li. 3. ca. 4  
Sic



## MOTIVES TO THE

*Sic per illam veterem Apostolorum Traditionē,*  
*ne in conceptionem quidem mentis admittunt,*  
*quæcunque eorum portentiloquium est.* If any  
 man wold preach vnto them the things  
 that by Heretikes haue beene inuented,  
 talking with them in their owne lan-  
 guage: they wil flee away farther & far-  
 ther, not abiding so much as to heare  
 the blasphemous talke. So through that  
 olde Traditiō of the Apostles, they ad-  
 mitte not so much as into the cogitatio  
 of their mindes, any monstrous, speache  
 of theirs whatsoeuer it be.

And besides that admonition, & this  
 ensample, also very good reasō so to do:  
 because those Sermons are ( as no Ca-  
 tholike will denie ) most blasphemous  
 against al persons and thinges most holy  
 and most honorable, both in earth and  
 P<sup>sal.</sup> 82. in heauen, according to the psalme : *Pos-*  
*uerunt in cœlum os suum, & lingua eorum trā-*  
*sivit in terra,* They haue put into heauen  
 their mouth, and their tongue hath pass-  
 ed ouer all the earth. And therefore so-  
 lemnely to heare such Sermons, must  
 needes be horrible sinne, seing that the  
 only priuate patient hearing of one de-  
 traction

traction against some one neighbour of ours, deserueth damnation, as Saint Bernard, according to many holy Scriptures, hath noted: *Detrahere, & detrahentem audire, quid horum damnabilius sit, non facile dixerim.* To detract and to giue care to a detractor, which of these is more damnable, I may not easily say. Whereupon the Prophet Dauid saith: *Detrahentem secreto proximum suum, hunc persequabar.* Him that speaketh detractiō secretly against his neighbour, him did I persecute.

*Ii. 2. de  
Conrad  
Eugen.*

*Psa. 100.*

S. Augustine writeth of *Innocentissima* a most religious woman of Carthage, one of the chiefe of that City, who (as she told him herselfe) vpon a vision that she had, caused a woman newly baptized to make the signe of the Crosse vppon her brest infected with an incurable canker, and thereby immediatly was healed: that, when her Physician being an Heathen, did afterward see it, and aske her earnestly by what medicine she was holpen (which his maister Hypocrates knew not of) she telling him how it was done: hee with the voyce and countenance

*De Ciuit.  
Dei li. 22.  
cap. 13.*



## MOTIVES TO THE

naunce of one as it vvere contemning,  
so that shee feared least that hee would  
vtter some contumelious vvord against  
Christ, answered with deuout ciuilitie, I  
thought quod hee, that you would haue  
told me some great matter. *Atque illa iam  
exhorrescente, mox addidit: Quid grande fecit*  
Ioan. 11. *Christus sanare cancrum, qui quatuordecim  
mortuum suscitauit?* And shee now shyue-  
ring for feare, hee by and by did adde:  
what great matter did Christ to heale a  
canker, who raised one that had beene  
foure dayes dead?

Whereby vve see, that good folke  
which loue Christ, when they se so much  
as one word about to be spoken against  
him, wil be readie to s wound and to dye  
for feare. What then are they, which wil  
go to the place, where they know that he  
is blasphemed, there to stand so quietly,  
so long, so often, to heare such blasphe-  
mies? Certainly they are more sense-  
lesse and more dead, then was that fore-  
said Lazarus. I pray Christ to call them  
likewise forth of their stincking graues:  
*Lazare veni foras*: Lazarus, come forth:  
and so to giue them to his ministers to  
be

be loosed: *Soluite eum, & sinite abire*. Loose ye him, and let him go.

And againe, let them tel me, whether a Sermon be not part of the Seruice? Which is so euident, that they see the Puritans would haue no other Seruice but a Sermon. And therefore loke for what causes it is vnlawfull to heare their Seruice, for the same vnlawfull it is also, to heare their Sermons. Doe they not know, what many our Holy Fathers the Popes and Councels, and namely the Councel of Trent hath enacted touching the very bookes of Heretiks? *Quod si quis libros Hæreticorum (vel cuiusuis authoris scripta, ob hæresim, vel ob falsi dogmatis suspicionem, damnata atque prohibita) legerit, siue habuerit: statim in excommunicationis sententiã incurrat. Qui vero libros alio nomine interdictos legerit aut habuerit: præter peccati mortalis reatum, quo afficitur, iudicio Episcoporum senescere puniatur.* The bookes of Heretikes, (or writings of any Author, for Heresie or for suspicion of false doctrine, cõdemned and prohibited) if any man reade them, or haue them in his keeping: wee ordaine, that by and by he incurre the sentence

*In indice  
librorum  
prohibito-  
rum, regu-  
la vlt.*



sentence of excommunication. As for bookes that are for any other cause forbidden, hee that readeth or hath them, besides the guilt of mortall sinne, whereof he is attainted, let him, according to the discretion of the Bishops, be severely punished.

Now, whether is worse (I aske them) and more dangerous, to reade their bookes, or to heare their Sermons? No doubt, to heare their Sermons: both because the greatest & foulest blasphemers of them al do preache, who yet for lacke of learning, or for other causes doe not, nor are not alwaies suffred to write, abstaining also in their Sermons from no blasphemy, be it neuer so diuelish & false, because they feare to that no answer, as to their bookes they doe. And also because that *visus vox* word of mouth hath incomparably more force, then the dead pen, whether it be to edifie, or to destroy. *Sermo eorum, vt cancer serpet, laiet* Saint Paul: Their preaching will creepe vpon you *like a canker*.

1. Tim. 2.

No man is so madd, as to let poyson into his body, be it neuer so little. These  
then

then that goe to the places where most  
 foules are poisoned, and al in danger to  
 be poisoned (vnlesse they thinke them-  
 selues more safe and sure, than was our  
 mother Eue in paradise it selfe) do plain-  
 ly shew, that they care lesse for their  
 foules, then for their bodies, and there-  
 fore lesse for the world to come, then for  
 this world, lesse finally for God, then for  
 themselves. Yea, as I said afore of such he-  
 retikes as had the true Seruice: so al-  
 though it should chaunce to be nothing  
 els but truth that Heretikes preach, yet  
 should vvee not come at them. For els  
 why did our Sauour, for the same con-  
 fession, for which he saied to Peter, *Bea-*  
*tus es Simon Bar-Iona, &c.* Blessed art thou *Mat. 16.*  
 Simon the sonne of Iohn: say to a Diuel,  
*Obmutesce,* Be thou dumme and hold thy *Luc. 4.*  
 peace? Peters confession was: *Tu es Chri-*  
*stus Filius Dei viui,* Thou art Christ the  
 Sonne of God the liuing: And the Di-  
 uels was: *Scio te qui sis, Sanctus Dei,* I know  
 thee, vwho thou art, the HALO VV of  
 God.

Moyse likewise in figure of this that *Deut. 18.*  
 I say, reckoned vp many darke Schole-



## MOTIVES TO THE

Act. 16

Scholemasters, as Southsaiers, Inchaunters, Witches, Wise-men, Familiars, Coniurers, &c. and charged the people, not to seeke euen Truth it selfe of such. And therefore whereas a wench possessed of a Pithon-sprite cried after Saint Paule and his companie: *isti homines, serui Dei Excellsi sunt, qui annuntiant vobis viam salutis*, These men are seruantes of God the Highest, who shew to you the way of saluation: what saith the Scripture thereupon? *Dolens autem Paulus, & conuersus, spiritui dixit: precipio tibi in nomine Iesu Christi exire ab ea. Et exijt eadem hora.* But Paul being grieued thereat, and turning himselfe, said to the sprite: I commaund thee in the name of Iesus Christ to goe out of her. And hee vvent out the same houre.

Much more might be here said to this purpose, in commendation of Catholike and detestation of Hereticall both Seruice and Sermons. But for my breuitie thus much shall suffice. Proceed we therefore to other Motiues.

Eccle-

*Ecclesiasticall Monumentes,  
and livings.*

**C**ONSIDER moreouer, what Church XXXiiij.  
it is, that hath furnished and beautified the faithfull Nations of the world vvith Vniuersities, vvith Colleges, vvith Hospitals, vvith Abbies and Monasteryes, vvith very Churches, Chappels, and innumerable other Monumentes, of our only Religion Romaine and Catholike: and for vvhat Church like-wile all such Monumentes in all places by christian Emperours, Kinges, Queenes, Princes, and other persons of wealth and Dignitie, at al times since theyr first conuersion to Christ, haue beene erected: for vvhat Church such honorable portions of lands and livings, and other earthly commodities, haue by such persons beene sorted out. Hath not our Lord God by his Euangelicall Prophet ESAIE told vs, that to his Church such benefits, and prouisions by such persons should be giuen? *Et erunt Reges nutricij tui, & Regina nutrices tue* Kings *Esaie. 49.*  
(saith



faith he, shalbe thy fosterers, & Quenes shalbe thy nurces.

Were then these magnificent Churches, Colleges, and Vniuersities, builded either by Protestantes, or for Protestantes: by any one, or for any one euer that was of their Religion? VVere the Bishopriks, Archedeconries, Deanries, Prebendes, Personages, and Vicariges instituted for their women and children, to make them gentlewomen and gentlemen: or to the honour and seruice of any Church, but ours? Were the tythes and other liuelyhoodes, so religiously lotted and limited of euerie mans goodes for any Church, but ours? Such maintenance of study in Vniuersities and Schooles, of Solemne Seruice in Chappell, Church, College, Cloyster, and Close, did it proceede from their Church? Or vvas any of these commodities made or meant towards any Church, but ours? Doth not the very condition of these fore-sayed thinges poynt ours to be the true and only Church of Christ and Christendome, and giue terror and horror to the consciences

sciences of our Aduersaries, against the fearefull day of Christes general Iudgement, either for plucking downe and destroying, or for vsurping the fore-sayed doturies of his Catholike Church, cleane against the meaning of all the first Founders? Looke at the very forme and fashion of euery Church, of euerie Chappell, of euery Chauncell, of euery Chalice, of euery Aultar of euery Sepulchre, of euery Stone, of euery window: giue they not euidence for our only Church and Religion? Beare they not our cognisance and badges? Crie they not out aloud, that they be and haue bene alwaies, some of them these twelue hundred yeares and vpward, our goodes and possessions, & that the Heretikes be vsurpers, theeves, sacriligious men, and robbers?

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*Apes:*

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**A** G A I N E consider, what Church **XXXiiij.**  
 that is, vvhich as it is to it selfe  
 sufficient and able to stand alone, lack-  
 V 3 ing



## MOTIVES TO THE

lacking in it no good Learning or knowledge, no iust Law, no necessarie order, because it hath in it all things deliuered by Christ comming vnto it by the Apostles hands and their most certaine Successors, euer hauing vvith it the Holy Ghost to assise it in all thinges, to lead it into all truth, to direct it into all good order, and there to keepe it: so is it of al Schismes and separated Religions imitated and apishly followed, as without whose ground, foundation, and example none of them all could in any thing tell where to be. And therefore her they imitate in their Seruice and Sacramentes, in their Discipline and Iurisdiction, in their Lawes and ordinaunces: out of her bookes and doinges takeing all theyr light, neuer otherwise hauing bene able to tel, that they should vse Baptising of men, more then washing of feete, or this lesse then that, or one to be a Sacramēt, and not the other.

*Ioan. 13.*

Of her they learned to kepe their spirituall Courtes, Visitations, Conuocations, and Councils. Of her they learned to excommunicate and suspend: of  
her

her they learne to haue for seuerall functions seuerall officers and peculiar orders. Of her they learned their wisdom in dead mens willes, their prouidence in bidding & forbidding of banes their discretion to discern and disseuer lawfull and vnlawfull Mariages: shee parted their people into Parishes & Provinces: finally nothing for mans spirituall commodity that they haue amongst them, but of our Church by vsurpation or imitation they tooke it. Their very Communion-booke to be made altogether out of our Masse-booke, their owne Puritans will beare me witnesse, and so much (as I heare) haue they already plainly opened to the world. Which may likewise be easily shewed in their other Church-bokes also, that out of ours they be taken, as is well knowne to all that know both.

Which now, thinke you (I appeale to all reasonable men) to be Christes Church the reasonable soule, or the brutish ape? It is the obseruation of the Holy Fathers, that the Diuell alwayes and his members were fayne to be the



## MOTIVES TO THE

apes of God and his people, that there the Philosophers learned their Theologie, the Idolaters their Priestes and Sacrifices, the Heretikes their Rites and Ceremonies: in figure whereof we haue in the holy Scripture the example of 3. Reg. 12. Ieroboam in his Dan & Bethell playing the ape of Godds Temple in Ierusalem, with many others moe.

### *States of Perfection.*

**XXXV.** FURTHERMORE consider, what Church is that, which hath in it, and euer had, all holy & comendable States, of saythfull people, professed Virgins, vowed widowes, Poore by wil and promise persons of both SEXES dedicated to GOD by forsaking the world and the pleasures thereof, some liuing in desertes or caues of the earth, some in Cloysters in Communitie and vnder obedyence, all wholly occupied in mourning and praying, both night and day, for the sins of themselues and others. Was the Church of Christ at any time without these heauenly Orders

ders, this comely variety? Haue not we in the Actes of the Apostles (where is described vnto vs, as I haue often saide: the piat-forme of Christes Church than beginning, and afterward to grow vp stil in the same orders (as a child doth in the same members) the perfect example of the whole multitude of christian Iewes selling all and liuing in common without property? The terrible sodaine death also of Ananias and his wife Saphira, for playing a false part in that behalfe? of the multitudes profession, and manners of such euer afterward, vntill and in S. Augustines time: you may see more that list, in his booke *De Moribus Ecclesie Catholicae*: as also in all the olde writers vvhose works are extant.

Act. 4.

Act. 5.

Li. 1. ca. 33.

How then can that be the Church of God, which prouideth by waste, desolation, destruction, and (as it were) by law that no such Orders of men and women specially and totally deputed to Gods seruice, be suffered amongst them, where be no maides, but such as can get no matches, where no man is poore, but with grudge or much against his vvill, where



## MOTIVES TO THE

where no vow is made to God, nor to him must none be kept: where fasters be counted Pharisees, Monkes and mourners esteemed mad men, the best sort of Christian men reputed the fowlest Hypocrites: finally, where in apparell, gesture, or countenance, no signe of Religion, deuotion, or vertue, thought to be commendable, or almost tolerable.

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### *The state of our Predecessors.*

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XXXvj. **V**PON these thinges afore-going, riseth another goodly consideration, what Church that is, whose Doctors God hath so blessed with credit, Maiestie, eternall Memorie, and Authoritie, that being of the same meaning and vntering euidently both in their bookes, and in their deedes, both in their life, & at their death, of the same faith vvhich we doe teach & the Heretikes doe impugn: yet dare they not openly condemne them, nor otherwise then covertly reprehend them: but if that one  
of

of theyr Bookes they can patch or pike any apparent sentence to amende their owne credits, they highly vaunt thereof. What Church that is, whose security of saluation is so certaine, breeding such awe in the Aduersaries hearts and tongues, be they neuer so wanton, that they dare not condemne neyther the followers of such thinges, as they would haue seeme to be superstitious & detestable, nor the very principall Authors, doers, or teachers thereof.

Was Protestant euer heard so bold to plucke S. Gregorie out of heauen for saying Masse: or Saint Bernard for his Monkes Coule: or Saint Augustine for praying and offering Sacrifice for his Mothers soule: or the very first Authors of Monkes and Friers Orders, as Saint Basile, S. Benedict, S. Frauncis, S. Dominicke, S. Anthonie, & such others, or the Founders of our Colledges in Vniuersities for their respecting in their worke, and commaunding in their Statutes, prayer, Dirige, & Masse for their soules for euer? Yea, doe they not, the best of thē all, in the most solemne pulpits



pits of the realme, commended them by name, blesse their memorie, and praise God for them? Would they so doe by soules damned with the Diuell in Hell?

Finally, which of them all hath beene heard so peremptorie in his sentence, to condemne to hell for daylie hearing of Masse, praying for the dead, calling vpon Saints, going a Pilgrimage, &c. the very multitude of our Predecessors, all since the first christening of our Nation, nine hundred or a thousand yeares agoe, euen vntill King Edwardes time, all his own & others fathers, & mothers, grandfathers, and grandmothers, & other Ancestors, kinsfolke, and countriemen that euer liued since that time? But those that liued afore that time in Paganisme, & Idolatrie, who sticketh to condemne, more then the Olde Romaines, Grecians, and other Infidels of other countries, not seruing GOD, nor hauing heard of, nor beleeuing in Christ? If any will say, that ignorance before this time of their new Gospels preaching excused the one sorte: vwhy did not ignorance excuse likewise the other sort? What  
cause

cause can be giuen, why the one sort are in heauen, and the other in hel, but only that as they afore our Christening vvere without God and without Christ: so these since that time beleued the right faith of Christ, & vsed the true worship of God?

As for inuincible ignorance to haue saued then the simple sort of very sortes in maner (as now by the opinion of some learned Catholike men it doth in Germanie and in England, &c.) it can not here of them be said: because they must and doe confesse, that Saint Bede in our Countrie, Saint Bernard in another, and such like, are of all most surelie saued, who yet had not this ignorance, but knew right well this new doctrine, and condemned it for most wicked heresie. And will men of this time be then so foolish, so wilfully cast away themselves, to forsake that sure faith, that sure maner of seruing God, which by the very confession of those that would haue it forsaken, serued well the turne so many hundred yeares together, to saue men from hel, to bring men to heauen?

Who



## MOTIVES TO THE

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*Ephes. 4.*

Who is so sure, that this new Faith, and new Service, hath all this while brought any one to heaven? Yea, how certaine that is, which the Holy Ghost by the mouth of Saint Paule hath spoken: *Vna fides, vnum Baptisma*, one faith, one Baptisme: so certaine it is by that aforesaid, that whosoever in this new faith and service hath ended this life, is in Hell most certainly: the very first fathers & open teachers of it condemned by God and all good men when they were aliue, and euer since their death remayning in so cursed memorie, that their owne followers dare not for shame and feare once name them to their honour, nor any true Christian man thinke otherwise of them, then as of most damnable creatures.

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*The onelie known, and vndoubted  
Mother of Christes children  
for a thousand yeares  
together.*

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**Where-**

**V**HEREVpon consider you **XXXvij.**  
next of all, what Church was  
that, which for these thousand yeares to-  
geather throughout the whole vworld  
was called Christes Church, and stode  
and encreased, and brought forth both  
Children to Christ, as his only wife all  
that while and Spouse, and innumerable  
Saintes to heauen, and Pastours for the  
people, and vvas accepted in humble  
peace and quietnes for the Mother of al  
faythful folke, so long togeather, and be-  
fore euer any of these Sectes had to doe  
or appeared in the world. Was either  
that a false Church, by whose only  
wombe, and none others, al men so long  
time were regenerate?

Or can that be the true Church, which  
so many worldes togeather either vvas  
not at all (as we say and as it is certaine)  
or was so obscure and hidd, that it could  
not be sene nor knowen, and that, in the  
gloriouslye time of the new euerlasting  
Testament, which is the time of Christes  
Churches Raigne, in heighth, aboue the  
topp not only of al Iereboam and other  
Idola-



3. Reg. 3. Idolaters Excelesies and Hillockes, *Excelsa & colles*, but also about the mountes and Hilles them-selues of both Temples, false Samaritan, and true Iudaicall. For so say the Prophets: *Erit in nouissimis diebus preparatus Mons Domus Domini in vertice montium, & eleuabitur super colles*, In the last dayes shalbe cunningly set the Mountaine of our Lordes howse on the toppe of the hilles, and it shalbe exalted about the hillockes: whereas contrarywise by the Protestantes saying, Christs Church should be more obscure then the Synagogue of the Ievves not only afore, but also in this very time of their vtter desolation. In vvhich tyme the Church of Christ is sette in such cleare light & bright shining, that both the Prophet saith: *Sciatur in gentibus semen eorum, & germen eorum in medio populorum: omnes qui viderent eos, cognoscent illos, quia isti sunt semen cui benedixit Dominus*. In Nations shalbe knowen their seede, and their issue in the middest of peoples: al that see them, shall know them, that these are the seede which our Lord hath blessed. And also our Sauour calleth it a

Citie

Ioan. 4.

Is. 4. Mic.

Is. 61.

Mat. 5.

tie that cannot be hid, being set vppon a mountaine: that cannot be hid, he saith.

And yet shall you haue some youths, which please themselues somuch in their owne inuentions, that they feare not to say: Yes, but it may be hid, because the highest hilles haue sometimes mistes about them. Indeed, with their mistes they hide for a time this Citie, how high as it standeth and how plaine in sight, from some weake-fighted persons, that be without it, to their owne damnation. But from such as are within it, and there will keep themselues, no mist can hide it. For which cause our Sauour saith in the same place: *Vt luceat omnibus qui in domo sunt*, to giue light to all that be in the house. God open the eyes of people, euen of the mist-casters also, to see where they are, and where they should be, & where they shall be, if they goe blindly forward as they haue begunne: to see, that those wits and tongues of theirs, vvhich now they count *lucra*, for bringing vnto them so manie Church-liuinges, and so much vaine glorie, are in verie truth nothing but *stercora* and *decrementa*, for beraying them



them all with sin, and leeing vnto them the glorious Cittie of Christ, both here, and hereafter. A long time it were for a mist to haue lasted about a thousande yeares together: and much for it al that while not only to haue hidden, but also to haue quite choken vp such a Cittie, set vp by Christ to be seene and to last for euer.

In this time of Christes glorie and his new Testament, so long together, was not at all the Protestantes Church, say we, and otherwise also must they themselves confesse, that all that time it had no vse of her owne Sacraments, nor any help to saluation, but by another company, which vvas contrarie vnto it, and in which only vvas then all the practise of all christianitie; and which therefore was the Church of Christ, so high, so bright, so fruitfull, as promise was made afore it should be.

*Celebration and operation of  
Christes death.*

With

**VV** I T H this consider you at XXXVIIJ.  
 once, vvhhat Church is that,  
 which now and euer, is so blessed of  
 God, & so embrued with Christs blood  
 and Passion, issuing out of his precious  
 side vvhhen vpon the Crosse it was ope-  
 ned, that she onely hath in her the high-  
 est & only proper worship of God, con-  
 sisting in Sacrifice, and in her Sacrifice  
 the liuely and sensible celebrating of  
 Christs Death, whereby his holy Bodie  
 and precious Blood were done asunder:  
 that she hath moreouer grace in her Sa-  
 craments, merite in her workes, force in  
 her vword: vertue, power, and efficacie  
 in her teaching: that she breedeth deuo-  
 tion, conuerteth sinners, turneth to reli-  
 gion, and to the search of life and salua-  
 tion strangely altereth the heartes of  
 men: Christ being in her not weake &  
 feble, but strong and mighty, as S. Paule  
 said to the Corinthians: *Christus in vobis*  
*non infirmatur, sed potens est in vobis:* and she  
 in Christ Iesus being by God created  
 in good workes, who loued her, & gaue  
 himselfe for her, that hee might sanctifie

2. Cor. 13.

Eph. 2.

5.

X 2

her



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her and purifie her with the laver of water in his word, to present her vnto himselfe at the last day a glorious Church without spot or wrincke, or any blemish.

Contrariewise, can that vngratefull company be the true Church, which offereth not to God, but abhorreth the high Soueraigne office and honour due vnto him by Sacrifice: which hath not in sacrifice the cōmemoration of Christs death: that infirme and beggarly companie, vvhich graunteth she hath no sacraments to giue grace: vvhich of her owne accord giueth ouer the right & order of Priesthood: vvhich confelleth, she hath no rite of Ceremonie, no power of vvorde to sanctifie any creature in Christs name, no vertue to bring vnder, and coniure away Diuels from her Childrens bodies, cattell, houses, and other thinges: no blessing, no spirituall gift, no grace: yea which cannot beare more the Diuel himselfe, any externall monument of deuotion nor benediction, but feareth superstition in obeisance at the name of Iesus, misdoubteth Idolatrie in the figure of Christs Crosse: and findeth

in good workes, nothing of Gods spirit,  
nothing of Christs Passion, no grace, no  
merite, nothing finally but sinne and hi-  
pocrisie.

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*Teaching the narrow waie, and  
living after it.*

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**T**O that same afore-said ioyne this XXXjx.  
consideration that followeth: what  
Church that is, vvhich as it hath Gods  
grace and Christs blood mightily work-  
ing in it, and vvith it, to the wonderfull  
breaking, chaunging, imprinting and in-  
grauing of hearts: so againe it preacheth  
Pennance, Iustice, Gods iudgement,  
Hell fire, Restitution, Satisfaction, Dis-  
cipline, and great austeritie of life: whose  
followers and children, for those causes,  
be the saddest sort of people, men of best  
order, vprightest in gouernment: ho-  
nestest of conditions, deuoutest in  
Gods seruice, readiest to workes of mer-  
cy and pietie, most carefull of their con-  
sciences, most studious of the life to  
come, most peaceable in al families, cha-



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ritable takers vp of matters and quarels  
that fall out betweene their neighbours  
worthiest members of cōmon wealthes,  
best beloued both of God and man.

On the other side, what Church is that  
whole preachers preach pleasauntnes, &  
be mealemouthed, make open professi-  
on to ytching eares, and hold a com-  
mon Schole of sinne and flattery, holds  
sacriledge to be Gods seruice, vnfaith-  
fulnes and breach of promise to God to  
giue it to a strumpet, to be a vertue: a-  
bandon fasting, abhorre confession, mis-  
like vvith pennance, like well of vsury,  
charge none with restitution, finde no  
good before God in single life, nor in no  
well working, but haue in all thinges  
smothed and planed with sweet wordes  
of false peace and deceitfull security the  
rough vvaie of Heauen and saluation.  
Whose followers, for those causes, are  
easily to be noted by theyr naughty cō-  
ditions: the vnbridled youth, that seeke  
for licence and liberty: the carnall swine  
that wallow in sinne, the vnruely ruffians  
that count order a prison, discipline a  
torment, the pirates, robbers, oppressors  
(both

(both Masters, and Ministers) that like best of that Church, vvhich is furthest from grace, vnpruient of consciences, nearest to Atheisme: vnjust Bankrupts, cruell Vsurers, that would haue it lawfull to enrich them-selues vvith other mens goods: delicate Merchantes, wanton women, that in this world serue their lustes, both at borde, and in bed, lading themselves vvith all kindes of sinne, and yet presuming of heauen to find it wide open: finally all persons as they fal from order and godlines, more nere they be to this profession or religion: a common rule and generall obseruation, that all men as they returne to our Church, bettered and amended: as they fall to their Sinagogue, much worsed and more then afore corrupted.

For proouing whereof I neede not bring in the common known testimonies of Erasmus and Luther himselfe. It is in our Countrie most euident to all men, both in particular persons, and in the multitude, and in the State: neuer in people lesse fidelitie, lesse friendship, lesse charitie, lesse humilitie, lesse simplicitie,

*Eras. Epi.  
in pseudo.  
Euang. &  
ad frat.  
inf. Ger.  
Luth. in  
post dom.  
1. Adm.*



city, lesse goodnes: neuer more pride (as  
in apparrell, &c.) more double dealing,  
more swearing, more forswearing, more  
whoredome, more theeuing, secret and  
open, personall and generall, more sin,  
more vice, more naughtines, that by all  
examples of former times nothing is to  
be looked for, but vniuersall destruction  
& vtter desolation. And of all most ill,  
most wicked, and therefore euery where  
most despised, most contemned, most ir-  
rided, most scorned the Superintendents  
and Ministers themselves: that if a book  
should be made of their seuerall beha-  
uiours, as it would presently be confes-  
sed, so would it of posteritie be scarcely  
beleueed. That and if they had such en-  
ormities to lay to our Clergy, as wee can  
lay to them innumerable, and intollera-  
ble, O how should all pulpits and places  
ring thereof? Giue me teares (O Lord)  
yea a floud, yea a Sea of teares (O Lord)  
I pray thee, to bewaile my sinnes, and  
the sinnes of my Nation: giue them (O  
Lord) thy grace to repent theyr sinne,  
the very cause of all theyr wicked Here-  
sie: that our poore Countrey may vvith  
Niniue

Niniue find thy mercy, escape thy wrath  
and by preuention turne away her mi-  
serie.

*Obedient Subiectes.*

**T**HAT this may in Goddes name XLr  
be so done, not only by particular  
persons, but also (if it be possible) by  
the very Gouvernours and State it selfe,  
which I wish and pray God of his mercy  
that they may vvith his good fauour,  
both here and here-after, stand for e-  
uer: vvith and besides the former Mo-  
tiues, it may please them this to consider  
further, what Church that is, wherein  
first and formest, as Saint *Augustine* saith,  
*Ipsæ quodam modo etiam humanae leges Chri-* De xtil.  
*stianæ sunt*: the very humaine lawes also cred. ca. 7.  
be Christian, as is euident in the lear-  
ned Ciuil law (as they call it) of the Ro-  
maines, and also in the sage Temporall  
Law of our owne Countrie, both being  
Christian according to the Christianitie  
of the Catholike Church only, which the  
Students and Readers of them doe well  
know, that they are both made to serue  
our



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our Saviour Christ, as he is serued in our Church, giuing in most thinges playne witnesse against these destructions and innouations of the Protestants.

And wherein againe her owne Ecclesiastical lawes be the life & continuance of all good commonwealthes: by which the Princes and Powers haue good and obedient Subiectes, the people againe haue iust & louing Gouvernours: whose children be folowers of peace and tranquiline, be taught order and obedience to their ordinary powers: of whom temporal Princes for God and conscience-sake, be they neuer so euil, are in al laulful cases duely serued: & if at any time it happen, after long toleration, humble beseeching, and often admonition, of very wicked and notorius Apostates or heretikes, no other hope of amendment appearing, but the filthy more & more daily defiling himselfe and others to the huge great heape of their own damnation that after al this the soueraigne authoritie of our common pastor in religion, for the sauing of souls, doe duely discharge vs from subiection, and the Prince offender

der from his dominiō: with such griefe of heart is it both done of the Pastour, and taken of the people, as if a man should haue cut of from his body, for to saue the whole, so most principal, but rotten part therof: who therefore with his Natural affection that said: *Quos iterum parturio, donec formetur Christus in vobis*: with Gal. 4. you againe I go in trauaile, vntill Christ be fashioned in you: do al their endeouour, make sute to man, beseech the partie in himselfe, or by his more interiours, & aboue al things at Gods feete cast themselves downe, praying him euery houre, day & night, with sighing and weeping, when one is weary, another succeeding in his place, al houres (I say) of the night no lesse then of the day, so to make a continual clamour in the ears of God our most merciful Father, that wee may see by reconciliation, our so principall a member healed & set againe in his plate: being then most ready to do him againe al honour & seruice, in heart also and mind that may be due vnto him: neither in the Meane tyme denying him such loue and worship as we may.

Con-



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Contrariwise to consider on the other side, what Church is that, vvhich riseth by disobedience to both the Swordes: which counteth all Regiment of women to be monstrous: vvhich standeth by traiterous murdering of great Persons, by wast and destruction of cities, countries, and Kingdomes: which violently displaceth, vnfaithfully rebelleth against and openly with-standeth all Power, though it be confessed to be most lawful of the Sect it selfe. Yea, of the catholiks, though discharged of their fealtie, yet for common humanity, for their accustomed vse, for their continuall and (as it were) naturall institution, the Prince better obeied, more faithfully serued, by his own approbation and all mens sight, then of the Puritans them-selues and Protestants (which in maner all in heart be Puritans) who yet would seme to beleue in conscience, that hee is not only Head of their Realme, but also supreamc Gouvernour of their Church: but in very deede they beleue, as their man of God Martin Luther & other Goodmen haue taught them, that he is neither the one,  
nor

nor the other: meaning in hart and truth  
with their Anabaptistes no better to the  
State ciuil, then to the Ecclesiastical

Whereby both honourable Princes  
with their graue Counsels, and all other  
men may see, vwho they be that both  
reach and folow S. Paules doctrine of o-  
bedience to Superiours, & who they be  
again, that S. Iude in his liuely descri- Rom. 13.  
ption of Heretikes calleth, *Contemners of* Iud.  
*Lordship, Blasphemers of Maiestie.*

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*The Church to which Princes  
doe Homage.*

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**I**T may be more-ouer considered for XII.  
what Church all iust Princes, Empe-  
rours, and Potentates hold their swords:  
to what Church they haue dedicated  
theyr fidelitie: to vwhat Church they  
haue from theyr first conuersion giuen  
such immunities, exemptions, honours,  
and prerogatiues: of vwhat Church they  
hold their seuerall Title of Christianitie,  
as to be called, one Christian, another  
Ca-



Esai. 49.

Catholike, another defender of the faith, and so forth: in what Church the Prophecie of Esay is fulfilled: *Et erunt Reges nutrices tue, & Reginae nutrices tuae: vultu in terram demisso adorabunt te, & puluerem pedum tuorum lingent.* And Kings shall be thy fosterers, and Queenes thy nurses: looking demurely with their eyes on the ground, shall they worshipping thee: and the dust of thy feet shall they luke. And

Esai. 60.

again: *Et edificabunt filij peregrinorum muros tuos, & Reges eorum ministrabunt tibi.* And the sonnes of strangers (that is, of the Gentils) shall build thy walles, and their Kings shall doe service vnto thee. *Et aperientur portae tuae inquit: die ac nocte non claudentur, ut afferatur ad te fortitudo gentium, & Reges eorum adiuuentur: Gens enim & regnum quod non seruiert tibi, peribit.* And thy gates shall stand open continually, day and nyght shall not they be shut, that vnto thee they may be brought the very strength of the Gentyls, and that vnto thee theyr Kings may come. For the Nation and Kingdome that wil not serue thee, shal surely perish.

Consider therefore, what Church it is  
which

which conformably to these Prophecies hath brought the mighty Princes of the vworld, Kingdomes of the earth, and States of Common-wealthes to submit their Septers vnder Christ our Lord & Gouvernement of his Church: to vvhath Church the very Romaine Emperours, before most cruel tyrants, and for three hundred yeares together Persecutours of the Church, straight vpon their conuersion, euē then when they were Lords of all this world yealded vp theyr very Imperial City of Rome with the whole most large and mighty Country of Italie, and translated their owne State into an other part of the world, giuing place to his Vicar, by whom in him they had bene Christened: the only worke of our Sauour Christ, Lord of all and GOD omnipotent, so to bring into his Church and submitte vnto it the very Strength of the Gentils, and so mightily to bring Satan himselfe vnder the Feete of the Romaine Christians.

This Church, you may see, hath (as it should doe) ruled with Lavv and discipline all states of people: it hath faithfull Princes



Princes no lesse ſubieſt vnto it, then the people, as obedient children, as the people: euen ſo as God foretold, promiſed, and ordayned that they ſhould be. Neuer therefore exempted it Emperour, Prince or Potentate of the earth from his due obedience to Gods Church and lawfull Paſtours.

Conſider on the other ſide, vvhath Church is that, where all is contrary, the Prince not only not taught obedience to the Church, humilitie, & ſeruiſe, vnder payne of himſelfe and his Realme to periſh: but fondly ſeduced, miſerablye deceaued and flattered aboute meaſure with the very Title of head & Supreme Gouvernour of the Church.

*The Parliament Church.*

XLII.

**V**HEREVPON you may conſider againe, by the ſequelle of moſt foule abſurdities following thereof, vvhath Church that is, where lawes be made to charge Peter himſelfe, if he there were liuing, to giue vp his commiſſion.

mission receaued of Christ, and take another of the King or Queen: to charge both him and all his fellowes the other Apostles of God our Sauour, to change that true seruice of God which they had receaued, & to minister of another sort, which the King, or Queen, or Parlamēt, or law of the countrie should prescribe vnto them: to put S. Augustine to fine to the Queene one hundred Markes for saying Masse for his Mothers soule: to leese his Bishopricke, to liue and dye in prison for the same, and for calling & counting Aerijs an Heretike for holding against it: and for many other points of their faith, both hee and all the other Holy Fathers, fayne to leese all, and to giue place to certaine new Maisters that had bene from hence at the Apostles, going so long a iourney without any footing in the way, and as the Philosophers spake, *transseuntes de termino in terminum sine medio*, and from thence fetched vs a new Religion that they neuer knew. Yea a Religion, that should compel their Maister and ours, Christ himselfe, God aboue all to be blessed for euer, if he had

Y

chofen



chosen this time and our Countrey for  
to teach, and worke in it mans saluation,  
to haue held his peace and leaft his med-  
ling like a Foreiner as hee was, and in no  
wile to haue behaued him-felie like the  
Head of his owne Church, vnlesse hee  
would haue also saied, that he had bene  
the natural king of England, and dis-  
placed the lawfull heires of the Kings a-  
fore-time, and chaunged his talke to  
Pilate, when he saied : *Regnum meum non*  
*est de hoc mundo,* my kingdome is not of  
*Ioan. 18.* this world : to haue sayed : My King-  
dome is of this world, and thy Maister  
Cesar doth me wrong. This must hee  
needes haue done (I say) by our nevv  
mens doctrine, or not haue bin Head of  
his Church, because by their saying that  
Headship cannot be seperated from the  
Kingship, being (as they say) a real na-  
turall, and an essentiall part thereof.

Which their own saying, themselues  
yet againe destroy by another saying of  
their own contrary to the former : whiles  
that they professe (as truth is) our Prince  
to be King of France as well as of Eng-  
land and of Ireland : and yet say not,  
that

that he is Head of the Church of France, but only of the Church of England and Ireland, as euery man doth see in the King or Queenes visuall Style. Wherefore if any man thinke, that Company, vvhich breedeth and nourisheth such monsters, such absurdities, to haue any resemblance of Christes Church, horribly blinded in his sight, and his vnderstanding fouly darkened.

*Communion of Saintes.*

XL.III.

**S**UCH (you see) is the new inuented Church of England, so streightnyng and coarctyng it selfe into the limittes of one Kingdome or Countrey, that in it one Christlyan man to another euen in Spirituall affayres is a stranger: that in it an Ecclesiastical and Apostolicall powver erected by Christ, is deemed a Foreiner: that in it any General Councel that euer was or euer can be gathered of the Bishoppes of other Natyons of all Christendome, yea or of theyr own confederates, can take, beare, or haue no whit of authoritie: that in it



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epistles directed from beyond the sea by Saint Paule himselte, such as his Epistles to the Romans, Corinthians, Galathians &c. could beare no sway: that in it all the Apostles togeather writing from theyr Synod of Hierusalem, as they did to the Antiochians, might beare no stroke: that in it Christ himselte without the King and the Parlements consent, might not dispose of his own Churches. Into such wonderfull narrow straighes haue these men laced and pinched vp them-selues, besides their precise dealing also about communion with the soules in Purgatory, and the Saints in Heauen.

Consider then, whether this be the Catholike and Vniuersall Church of Christ, spread ouer all Nations, descending vnto vs throughout al ages, one & the same both in earth, and vnder earth, and aboue earth: and not that Church much rather, yea most certainly, by which euery faithfull man communicateth in all offices of Relygion with all others, be they neuer so farre asunder, be it in time, or be it in place: in which there is a perfitte participation and societie of  
all

all spirituall commodities and commandementes : where seruing and obeying, praying and working, desiring and deseruing lacking and abounding, trouble and comfort goeth in common.

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*The Church that all Christs  
enimies fight against.*

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**C**ONSIDER againe , what Church **XL.III**  
that is , ours or the Protestantes,  
which the tyrannicall Romaine Empe-  
rours of olde before their christendome,  
did vex and persecute : and which to  
this day the Heathen, the Turke, and  
the Iewe doe acknowledge themseulues  
to be annoyed by . V What company  
honoring Christ, do they feare but ours?  
What Church beareth off theyr brunt  
from the neck of Christendom, but on-  
ly ours ? Of what Church was our owne  
Countrie, whē it in such holy warres ioy-  
ned with other countries of Christen-  
dome, and got thereby immortal glorie?  
And now that it is reuolted from the  
same Church, what aide haue Christian  
Y 3 Princes



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Princes of it toward such warres? Yea, doth not all the world see, that these go together: them that fight against Heretikes, the same to fight against Turks: and they againe that maintaine Heretikes, the same to fauour Turkes, to be sory for theyr ouerthrowes, to be glad of theyr preuailing, for Christian Princes good successe to faine false bonfires for TURKES good successe to shew forth mery heartes?

Of our Church, I shewed afore, that those Emperours afterward receaued theyr Baptisme: therefore ours it vvas that they afore did persecute For so witnesseth the Prophet Esay, that it is one Church, and the same, which they did first afflict, and after adore. *Et venient ad te cecui filij eorum qui humiliauerunt te. & adorabunt vestigia pedum tuorum omnes qui detrahebant tibi, & vocabunt te Civitatem Domini, Sion sancti Israel.* And there shal com vnto thee creeping and crouching the sonnes of them that afflicted thee: and there shal adore thy footestepes all that blasphemed thee: and they shal cal thee the Citie of our Lord, the Syon of the holy

*Esa. 60.*

holy one of Israel.

Seing it is euident (I say ) that those Potentates neuer to no Church did this honour and Seruice, but only to ours: euident also it is, that our Church it vvas, which afore they persecuted: that Church, Christes Church, by the confession of al men: therefore our Church, Christes Church, to the eye of such as are content to see. Which yet again may be more plainly seene by this Motiue of S. Augustins, by him proponed, amōgſt many others, to the Heathens, to moue them to be Christians: *Videtis, ipsas huius* Epist. 42  
*ſaculi poteſtates, quæ aliquando pro ſimulachris*  
*populum Chriſtianum perſequēbantur, victas &*  
*domitas, non a repugnantibus, ſed a morientibus*  
*Chriſtianis, & contra eadem ſimulachra, pro*  
*quibus Chriſtianos occidebant, impetus ſuos le-*  
*gesque vertiſſe, & Imperij nobiliſſimi eminētiſſi*  
*mū culmē ad ſepulchrū piſcatoris Petri ſubmiſſo*  
*diademate ſupplicare.* You ſee, the very  
 Potēſtates of this world, which once for  
 Idolles did perſecute the Chriſtian peo-  
 ple, ouercome and tamed, not by the re-  
 fiſting, but by the dying of Chriſtians:  
 both againſt the ſame Idolēs for which  
 Y 4 they



## MOTIVES TO THE

they killed the christians, to haue turned their forces and their lawes: and also the highest top of the most noble Empire, at the Sepulchre of Peter the fisher submitting his Crowne to mak supplication.

By this it is euident, I say, that our Religion it is, to which from their former Paganisme those Emperours were conuerted, and to which S. Augustine would haue those other Heathens to conuert And farder yet in the same kind of motiue you may cōsider, what church it was, which all HERETIKES likewise euer impugned, but neuer preuayled. Which very note of his Church our Sauiour giueth: *Portæ inferi non præualebunt aduersus eam*, The gates of Hel shall not preuaile against it.

Mat. 16.

Was it then against the Protestants, that Iouinian lette out of Hell Priestes and Nunnes Mariage? Or were it they, and againe stopped vp that gap & gate of Hel? Was it against them, that Acrius let out of Hel his Heresie of No good to be done to the dead by prayer? Or, were it they, that againe stopped vp that gate?  
Was

Was it one Church, against which these Heretikes and many other such like ran out: and another, against which issued out the Arrians, Sabellians, Nestorians, Pelagians, and finally all the rable? Or, vvas it not one Church and the same, which stopped vp both sortes of gates? Not the Protestantes, but our Church, the one sort: therefore not the Protestants, but our Church, the other sort: & therefore againe, not the Protestantes, but our Church, the true Church.

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*Euer Visible and Catholike.*

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**T**O this consideration ioyned this also, what Church is that, vvhich can shew in it the fulfilling of innumerable Scriptures touching the Churches vniuersalitie by time, place, and person: vvhich can spread before your eyes her line and pedegree descending from the chiefeſt Apostles euen vnto this time: which can declare, that in all Ages and States, since Christs time, ſhee hath had ſome notable glorious companie profeſſing her Religion, euen in the pointes  
also

XLV.



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also that the Aduersaries now impugne: which is knowen still to haue in all places, euen amongst the Kingdomes of Heretikes, Turkes, and Heathens, her open Confessours, Professours, & Maintayners vnto death.

Consider on the other side, vvhhat Church is that, vvhich lacking prooffe of lawfull and lineall Descent, careth not for the middest, but leapeth frō one end immediatly to the other, from Luther to Christ, not hauing record of her religion in all the meane time: no monument of such a Church, neyther in lease or line of Seruice-booke, neyther in creation of Priest or Bishop of their Sect: no like practise for her in gouernment, either ciuill, or Ecclesiasticall.

The truth is, that some there haue bin in many ages in some points of their opinion: but such as may not beare the naming, and as may be easily proued not to haue beene of their Church, because of certaine other pointes of their opinions. As Acrius, who denied praying & offering for the dead, ordinarie daies of fasting, difference of Priest and Bishoppe: dare

dare they (trow you) for all this, name him as a Protestant? No, I warrant you: *Aug. Her.* they know that he was withall an Arrian. 53.  
Or any other of the old Heretikes likewise in some taile tyed to them, doe you heare them for all that make their vaunt of them?

Let vs come then to very Hus and Wickles themselves, of whome they are wont to be somewhat lesse ashamed: were they at least Protestants? Or (which is all one) be Protestantes as they vvere, Hussites and Wicklesites? No, there be many points named, wherein they agree not. One for example: Hus & Wickles did holde, that for euery mortall sinne vvhich any Magistrate should commit, by & by he lost his office, were he Priest or Bishop, King or Queene, or vvhath els so euer, and no longer therefore men bound to obey him. Will the Protestants allow well of such confusion as in thinges both diuine and humane therevpon must follow?

To be briefe, let them heare their Father Martin Luther speake: *Non recte faciunt, qui me Hussit, an vocant. Non enim mecum ille*

*Aug. Syl.  
in. Hist.  
Debe. ca.  
35.*

*Apud Ros.  
ar. 30.*



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Ad Fri-  
der. Mi-  
con.

Li. de vit.  
Iew.

ille sentit. They doe not well (saith hee) that call me an Hufsite: for with me hee agreeth not. Let them heare also theyr brother Phillip Melanchton speake. *In-  
spexi Wiclefum: sed deprehendi in eo multa a-  
lia errata, ex quibus iudicium de spiritu eius fie-  
ri potest. Proxius non intellexit, nec tenuit fidei  
iustitiam, &c.* I haue viewed Wicklef: but in him haue I found many other er-  
rours, by which, iudgemēt may be made  
of what spirit he was. Certainly he vn-  
derstood not, nor held not the iustice of  
faith: foolishly confounded he the Gos-  
pell & things political: with many other  
his errors that he there confesseth & ob-  
iecteth. Which L. Humphrey eyther ig-  
norantly knew not, or maliciously dis-  
sembled, in extolling so highly this  
wrong-sprited Wiclef, making him his  
Jewels peere, them two the two Moones  
or Sunnes of Oxford, and yet Melanct-  
hon withall, that thus hath iudged him,  
a man of right iudgement. So that by  
this it is manifest, that the Church of the  
Protestants neuer was, neuer at al (I say)  
in the world before this time.

Now consider than, to which of these  
Churches

Churches the Holie Scriptures beare  
 witnesse, to this new vpstart, or to that  
 old permanent. As where our Sauour  
 saith to them, whom he sent to preach &  
 to minister his Sacramentes to all Nati-  
 ons: *Et ecce ego vobiscum sum omnibus die-* *Mat. 28.*  
*bus, vsque ad consummationē seculi.* And be-  
 hold, I am with you all dayes, euen to  
 the ending of the world. As also vwhere  
 God saith of Christ by his Prophet Ie-  
 remy: *Si irritum potest fieri pactum cum die,* *Iere. 33.*  
*& pactum cum nocte, vt non sit dies & nox in*  
*tempore suo, & pactum meum irritum esse pote-*  
*rit cum Dauid seruo meo: vt non sit ex eo filius,*  
*qui regnet in Throno eius, & Leuita, & sacer-*  
*dotes ministri mei.* If broken may be my *Gen. 8. 7.*  
 promise with the day, and my promise *22.*  
 with the night, so that there be not day  
 and night in their time: my promise also  
 broken may be with Dauid my seruant:  
 so that there be not a Sonne of him to  
 raigne in his throne, & Leuites (or Dea-  
 cons) and Priestes my ministers. As a-  
 gaine vwhere hee saith by his Prophet  
 Esay: *Hoc fœdus meum cum eis, dicit Dominus:*  
*Spiritus meus qui est in te, & verba mea qua po-* *Esay. 59.*  
*sui in ore tuo, non recedent de ore tuo, & de ore*  
*seminis*



## MOTIVES TO THE

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*seminis tui, & de ore seminis seminis tui, dicit Dominus, amen & usque in sempiternum.* This is my promise, or bargaine vwith them, saith our Lord: My spirit vvhich is in thee, and my words which I haue put in thy mouth, shall not againe goe out of thy mouth, and out of the mouth of thy seed, & out of the mouth of the seed of thy seed, saith our Lord, frō hence forth & euen so for euermore: with innumerable more such like places, that most evidently conteine in them visible preachers and ministers, preaching and ministering, raygning and shining in Christes Church for euer: and therefore the said Church to be euerlasting visible, & visible euerlasting.

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*Where grew the Protestants seed  
before our time.*

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XLVI. **H**ERE BY the way doth offer it selfe a consideration of very great weight, rising vpon that which in the last Motiue I saide, that neuer vvas there Protestant in the world, before Luthers time

time at the soonest, but yet that manie points of Protestancy were long before, and that, at sundry times. Whereupon I would haue it considered, what ground it was alwaies, vvhether at those sundrie times did grow the sundry points of the Protestants doctrine which at any time before our time chaunced to appeare: what manner of men they were eyther for lyfe, or for doctrine, to whom happened to be shoven some glimce of this great light, which now the Protestantes Gospell hath brought vnto vs.

For a few examples, because my purposed breuity permitteth not many, as in deed very many there are, which the learned may here remember: One kind of the Protestants seed is, that wee must not pray for the dead: another that wee must not keepe the Lent and other accustomed times of fasting: another, that wee must not pray to Saintes: another, that a Bishop and a Priest be equall. But where grewe those seedes afore-time? Some in one Aerius that liued in the time of Saint Epiphanius: some in certaine that named themselves *Apostolici* in S. Ber-



S. Bernardes time, and at other times in others.

Now if you vwill know, what manner of ground that was: Acrius was an Arrian, *Apostolici vvere Anabaptistes.* Of Acrius thus vvriteth Saint Epiphanius: *Iib. 3. cō. Hic Acrius in hunc vsque diem vivit in carne, & supereſt in vita: Arianus quidem in totum, aliter enim non ſentit, quam velut Arius, & adhuc ultra amplius quæ Arii ſunt perſcrutatur, acutus lingua, & armatus labijs in hac parte.* This Acrius liueth to this day, being an Arian altogether. For otherwise thinketh he not, then euen as Arius: and yet furthermore, doth hee ſearch than the thinges that belong to Arius, hauing his tongue whetted ſharp, & his lips armed in this behalfe And in another place, he was a Priest of Biſhop Eustathius, who for an Arian was accounted, and depriued. And because Acrius himſelfe vvas not made Biſhop in his place, *multa contra Eccleſiam docuit, ſide quidem exiſtens Arianus perfectiſſimus,* many thinges he taught againſt the Church, being in belecte a moſt perfect Arian. *Verum amplius docet, non oportere offerre pro his qui obdormierunt.* But

*Iib. 3. cō.  
Her. her.  
75.*

*In Anace  
phaleoſi.*

## CATHOLIKE FAITH. 165

But further he teacheth, that wee must not offer for them that are departed. *Siquis vero ex discipulis eius ieiunare vult: Ne in diebus ordinarijs hoc facito, inquit, sed quando volueris.* He forbiddeth to fast on Wednesday, & Friday, and in Lent, and the holy weeke before Easter. But and if any of his folowers wil fast, doe it not (saith he) on the dayes appointed, but some other day when thou wilt. *Afferit idem, Episcopũ Presbytero non esse excellentiorem.* Hee saith also, that a Bishopp is no better then a Priest.

The Church hath releafed wensdaies fast long sithens.

All the same doth S. Augustine likewise witnesse of him, that these were his owne Heretical assertions, and that hee was besides an Arian, and the occasion of his fall to haue beene the very same, because he might not be made a Bishop. Of the Heretykes named *Apostolici* S. Bernard vvriteth, that they likewise would haue no praying to Sãintes, nor for the dead, and that withal they laughed at the Catholikes for Baptising of Infantes, Anabaptistes as they were. I would haue it therefore considered, why these seedes of the Protestantes were to

Her. 53.

In. Cant. ser. 66.

Z

sower



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sowen vpon the ground of Arians, and vpon the ground of Anabaptistes. Let them tel vs, why vnto such wicked men they were so deare? Why were these candel of theirs (as they accompt them) lighted to Acrius a perfitte Arian, and a proud Ambitious fellow, rather then to S. Achanasius, S. Epiphanius, Saint Augustine and other holy men of God that stood with the Church against the Arrians? Why to those false Apostolykes, who were wicked Anabaptistes, and to others that were dicers and hoorehunters rather then to Saint Bernard, and other holy and Catholike men of the same time?

*Bern. ep.  
240. de.  
Henrico.*

Is it not playne by this, vvhich is the sower of such seede, the lighter of such candels? Euen hee that sowed vs the Seede of Arianisme, that lighted vs the candell of Anabaptisme: not GOD our Lord, but the Diuel himselfe the Lord of Heretikes. Such seede it is as wee see, that any ground will beare it, if it be not the Catholike, be it Ariā, be it Anabaptist. And not those only, but also at this time whereas there are in the world very  
many

many Sectes, which also the Protestant<sup>s</sup> themselves condemne as well as we doe, yet what one is there of them all, vvhich with the same agreeth not right wel? Yea eche one of them, in his falling from the Catholike Church, what soeuer vvere the sinke to the which hee fell: yet in his way tooke he not with hym the doctrine of the Protestants, and the light of their Gospell to be his direction? The very worst sort of Heretykes of this tyme as the Anabaptistes, the Trinitaries, or who soeuer els they be: yea, and all the sortes that be, one and other: yea the very Epicures also, and Atheistes, vvhich knoweth not, that first they were Protestants, yea and that such they be, and wil seeme to be still? The opinions of theyr owne, and of the Protestantes standing all in maner so well together (vnlesse peraduenture I should except the Atheistes, whereof yet I doubt very much) that they neede not to lay avway scarce any one point of the protestants commō doctrine, as being contrary to their own: no not the Atheists themselves, I thinke: (but of al the rest it is certayne) of those



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general negative points, I say, that properly are the Protestantes, and for the which they so cal themselves, and wherein they be from vs departed: troubling therefore the Catholikes in our Country for them, and tolerating and maintaining all Sectes, how many soeuer and diuers they be.

That Seede therefore, which euer is found amongst such cockle, and that lyght which sheweth the way and leadeth vnto such headlong downe-falles, and which light also they no lesse se that be in such Egyptiacal darkenes, then our Protestants, them-selues: who soeuer is content to take it for the right seed, and the true light, litle careth he (as he plainly declareth) vwhat seede growv in his soule, or into what darknes hee be lead. and therefore shall he be sure at the later day, to be gathered by the reapers together with the Arians, the Anabaptistes, the Atheistes, and all other darnell that the parable speaketh of, in these wordes: *In tempore messis dicam Messoribus: colligite primum zizania, & alligat: ea in fasciculos ad comburendum: At Haruest tyme I will*

Mat. 13.

will say to the reapers: gather ye first the Darnelles, and bind them in bundelles to be burned: where there shal be weeping and gnashing of teeth. For being here found with Arians and other cockell afore said, how can he be but there bound vp with them in the same bündel? Sure therefore shall he be likewise from this wilfull darknes to be throwen yet into further darknes (into the which he would not) with hym that another Parable speaketh of, wher it saith: *Tunc dixit Mat. 22. Rex ministris: ligatis manibus & pedibus eius, mittite eum in tenebras exteriores: ibi erit fletus & stridor dentium.* Then said the King to his seruantes: Bind him hand & foote, and cast him into more outward darknes: there shall be weeping & gnashing of teeth.

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*Sure To Continue.*

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**N** O vv, to go on your way, in the **XLVII** vv which vve were before this last Motyue: by the same places of Holyc Scriptures there mentioned, are vve admonished agayne of another consideration.



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sideration: what Church that is, which as it hath so manifestly and gloryously lasted euer vnto this time; so is it most sure and certayne, from this time to last agayne euen continually till the world shall end. And what Church that is on the other side, which as it is lately start vp, so is it most sure and certayne quickly agayne to fall to nothing. Of the first was Saint Augustine bolde to say to his

*De utili.  
cred. ca. 8.*

frind *Honoratus* a Manichee: *Si finem laboribus vis imponere, sequere viam Catholicae disciplinae, quae ab ipso Christo per Apostolos ad nos usque manauit, & ab hinc ad posteros manatura est.*

If thou desire to make an end of al thy troubles, folow the way of the Catholike doctrine, vvhich from Christ himselfe by the Apostles euen to vs is descended: and from hence to Posterity shal descend. And agayne to his couñtrey-

*Psal. con.  
Par. Den.*

men the simple people of the Donatists, shewing them the sure way to be agayne grafted in Christ: *Numerate Sacerdotes vel ab ipsa Petri Sede: Et in ordine illo Patrum quis cui successit, videte. Ipsa est Petra, quam non vincunt superba inferorum porta.* Count the Priestes hardly from the very See of

Peter:

Peter: And in that order of fathers, consider who to whom succeeded. That same is the Rocke, which the proud gates of Hel do not ouercome.

If any man at that tyme, or at any time had beene bolde, so to haue said of any other Apostles See: had he not by this time bene proued a lyer? And were those other Sees more impugned (I pray you) by Tyrants and Heretikes, the vvas the See of Peter? Yea, hath not Peters See vvith all kindes of engyns, by all sortes of enemyes, ten thousand folde bene more impugned? But all in vayne: *Frustra circumlatrantibus Hereticis De. vili. saith Saint Augustine: In vayne is the bar-* cred.. 19.  
king of Heretykes all about it. All is in vayne, And for what other cause (Let them, if with al their wits and wysdomes they can, giue vs any other) but only because Christ our Sauour God Almighty hath said the word: *Tu es Petrus, & super hanc Petram adificabo Ecclesiam meam: & porta inferi non praualebunt aduersus eam.* Mat. 16.

Thou art Peter, or a Rock, vpon vvhich Rocke I wil build vp my Church: and that, spite of Hel gates: they shal not pre-



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uayle against it, be they neuer so manie, neuer so mighty, neuer so politike, neuer so eloquent, neuer so hardie, and vvhhat soeuer els can be thought or named.

Vpon this most plaine and most sure word of him that is truth and might it selfe, haue our Fathers bin alway bold to say, that the See of Peter should neuer faile, neyther in succession, neyther in faith: And vpon the same word be wee much more bold (if more may be) because we see, that it hath held on almost two hundred & forty Bishops, whereas they say not forty. And wee againe besides the fighting against it that they saw, haue seen an infinite deale of more: Therefore be we bold to say with them, that neuer shal hell gates ouer come this Rocke, but that both the Successiō shall endure, & also the very same faith of it endure. Who can say so of the B. of Cāterbury, of London, or any other, or either of these: either (I say) that alwaies there shall be a Bishop, or that for the time he is, he shall not chaunge his faith?

These Heretikes, all the world seeth how soone they fade & faile, one alwaies  
eating

## CATHOLIKE FAITH. 169

eating vp another: as a great morfell of Luther eaten vp by Zuinglius, of Zuinglius, by Caluin, of the Protestantes, by the Puritans, &c. And so in themselves euery one vvonderfully diminishing: & in the meane time the Catholike vnitie meruailousslie increasing. For example whereof, wee need not to goe to India, where the multiplication is miraculous, nor to other Countries of Europe, verie manie persons and partes vvhereof, doe daylie repent theyr Heresie, and returne to vnitie. Euen in our owne Countrie vvho seeth not the gracious and incredible increase of Catholikes: so that now after sixteene yeares preaching of the Heretikes, & as long silence of the Catholikes, all libertie, maintenaunce, help and law for the one: all restraint, persecution, and oppression of the other: yet at this day (thankes be to God) there are innumerable moe Catholikes, and they more godlie, more learned, more zealous, more constant, then they were, what time Pharao first arose that knew not Ioseph.

Whereby anie vvise man may conjecture,



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iection, what will be their increase within few yeares, yea although the commandement of exponing the men children should continue: & specially then, when it shall be free for all to depart them out of the house of bondage, and to heare Moyses preach vnto them at libertie: which by the grace of God to be quickly, these wonders that hee worketh both in heauen and in earth, and specially in the hearts of men (vnlesse I be deceaued) doe seeme to promise. God graunt (if it be, his blessed will) that whensoever it be, it be with the Egyptians own saluation, & that they indurate not their owne hartes, euen to the destruction of their *Primogeniti*.

Well, be that generall deliuerie when God will, euer or neuer: easily may the Heretikes see by this, that the people of themselves do see their follies, that much more plainely, & much more generally would they see it, if the Catholiks might be suffered for to shew it. Which sufferance although God hithervnto for the infinite finnes of vs and our Countrie would not haue to be: yet hath hee by  
other

## CATHOLIKE FAITH. 170

other meanes (wee see) and daily doth more & more declare, that they be such as S. Paule speaketh of, where hee saith: *Sed ultra non proficient: insipientia enim eorum manifesta erit omnibus.* But they shall not still proceed: for theyr folly shall be manifest to all men at the length, as was the folly of Iannes and Mambres, the Magicians of Pharao, who for a while with theyr sorcery withstood Moyses. For so wee see, that partly Catholike mens writings and Councels of Bishops, partly time it selfe, all with the helpe of God, hath and doth make knownen theyr folly: euen there, where by all reason of man they should haue rooted in themselves for euer, and quite rotted out the contrary. But the rule of Truth cannot be false: *Omne regnum diuisum contra se, desolabitur: & omnis ciuitas vel domus diuisa contra se, non stabit.* Euery kingdome diuided against it selfe (as they be into Protestantes and Puritans, and as all other great Heresies euer haue beene, to theyr owne destruction) shall come to desolation: and euery Citty or house diuided against it selfe, shall not stand.

2. Tim. 3.

Mat. 12.

And



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Luther a  
false pro-  
phet.

And so by this consideration you may perceave the truth of Luthers proude Prophecie in his Booke against King Henry: *Certus sum dogmata mea habere me de cælo: dogmata mea stabunt, & Papa cadet. Deus viderit, vter primo fessus defecerit, Papa, an Lutherus.* Sure I am, that I haue my Doctrines from heauen. My Doctrines shal stand, and the Pope shall fall. Let God see, whether wil first be wearie and faile, the Pope or Luther. Yea, God and the world seeth, that thou art comen already almost to nothing, euerie vwhere in manner forsaken of thine owne Disciples: & by Zuinglius, Calvin, and others wel-neare consumed, the See Apostolike in the meane while more and more continually increasing in honour and glorie. And therefore may our countrie men, if they list, of God him-selfe take plaine warning of thee and those others that in our countrie would be accounted thine adherents. Thus said God first of all: *The*  
*Deut. 18.* *Prophet, which corrupted with pride will take vpon him to speake in my name, such thinges as I haue not commanded him to say, or in the name also of other Gods, he shall be put to death. And then*

## CATHOLIKE FAITH. 171

then further Moyſes ſaith: If thou an-  
ſwere within thy minde and ſay: But how may  
I vnderſtand the word that our Lord hath not  
ſpoken? This ſigne ſhalt thou haue: looke what  
the ſame false Prophet hath foretold in our lords  
name, and if it come not to paſſe, that thing our  
Lord hath not ſpoken: But through the ſwelling  
pride of his owne hart the false Prophet fained  
it, & therefore thou ſhalt not feare (or folow)  
him.

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*How to make plaine demonstration, that  
the Heretikes haue no euidence,  
and that we haue all.*

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**T**O conclude at laſt, and to breake XLVIII  
off all other the like conſiderati-  
ons vvhich might yet be manie more  
proponed, and ſhall be hereafter, if God  
will, and neceſſitie ſo require: yet one  
thing more heere in the end would I  
haue by a Catholike man proponed to  
his friend that is an Heretike to be con-  
ſidered.

Where-



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Whereas it is most strongly prooued by all this which I haue here said, & also euident in it self to any man of wisdom that is not quite forsaken of God, that there maketh most plainely for vs, and against the Heretikes, all that euer vvas or can be of any christian man required, Holy Scriptures, Approued Traditions, See Apostolike, Generall, Councelles, Auncient Fathers, Ecclesiasticall Histories, Christian Lawes, Diuine Miracles, Heauenly Visions, Gods Church, the very names of Catholikes, of Heretikes, of Protestantes, theyr Going out, theyr Comming of them selues, vvithout sending: Our Vnitie, Vniuersalitie, Antiquitie, Succession Euerlasting: theyr reuiuing of old condemned Heresies: finally al Monuments, all substance, all accidents of Christianitie: all this being most certaine, most plaine, most euident: and yet the Heretikes still in all pulpits crying the Gospell, the Word of the Lord, the touchstone of Gods book: I vvould haue all men here (to knowe theyr impudency) for to consider vvell with them-selues, vvhat should be the

true

true cause of that theyr shamelesse and deceitfull crie.

First plaine it is, that all these former evidences make for vs: and so must the Heretike that you will deale withall, be made in the beginning to cōfesse: which they doe all confesse many waies indirectly, as in that they vse not the same evidences themselves in their declarations: & againe in that they admit no evidence, but only Scripture, &c. In these theyr sayings and doings, they confesse indirectly and in generall termes, that all those evidences make for vs. But you must make your friend confesse as much directly and particularly. Or els let him say eypressly to euery one of them, whether he will be cōtent to be tried by the: as by the motiue of old condemned heresies: himselfe (I meane) to be an Heretike, if you proue him an Acrian, for denying prayer for the soules departed. If he be content, then ioyne with him vpon that issue. Againe whether he wil be cōtent to be tried by approued traditions, by Miracles, by Councels, by Fathers, vvith the rest. And if hee consent, then  
ioyne



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ioyne vvith him in like sort vppon that point, through all, and each of them, in manner as this Treatise hath shevved you the vvaie. Whereby you shall still be sure to haue the victorie : as I vvill vvith Gods helpe more copiously declare hereafter, if any of them doe ioyne vvith me vpon them. And that they know themselues full well, fleeing therefore euermore from them all to their vveake and false Castle of onelic Scripture.

But you muste still labour to gette them (and if you can) vvith their consent out of that Castle into the plaine fieldes aforesaide, to make them graunt expresse, that there in your handes they can not stand. Verie hard it is for you, I know, to bring anie proude obstinate Heretike to that humilitie to confesse so much, although hee thinke it: yet is it good vppon sure confidence of Gods mighty help, so to assay the worst of them all, if peradventure God vvill saue him, or any other that by that meanes shall vnderstand theyr cowardlines, and naughtines of their cause. But specially

cyally this vway shall serue you to doe good vpon men more Humble, more tractable, more reasonable, content to learne the truth, and to saue theyr soules.

Such a one shal you sone, by the grace of God and your owne deuout prayer, perswade to come forth vnto you vpon those Playnes aforesayd; and there to proue to see, and to confesse theyr falling and our preuailing.

Which when he hath so done, he will neuer (I warant you) returne to his former castell, trusting there to speede any better: so euidently shall hee perceaue, those playnes, into the which with his cōsent you called hym out to be the most certaine places, where the truth of christian Religion is to be tryed and to be found.

But yet for the farther confyrmation of our Catholyke truth, and of hym therein, you may then afterwards will hym to retire hym to the sayed castle of the Scrypture. And then to shew hym, that there hee can no better vvith-stande our assaulte:

A a

bidde



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bidde him consider, whether the holy Scripture be agaynst these foresaid evidences: yea whether it doe not beare them al plaine witnesse, as in the several places I haue partly shewed: Agayne therefore to consider, whether Holy Scripture be in any thing contrary to it selfe. And yet once againe, whether that, if Scripture with Protestants were good euidence, we allege not for vs Scriptures most plainly, most mightily, most abundantly.

- For example, is not this Scripture  
*Mat. 26.* manifest enough: *Hoc est corpus meum, &c. Hic est sanguis meus, &c. This is my bodie &c. This is my bloud? &c.* Is not this  
*Iac. 2.* Scripture also most manifest: *Ex operibus iustificatur homo, & non ex fide tantum,*  
 By workes a man is iustified, and not by faith only? Is not this againe playne  
*Iac. 5.* ynough: *Infirmitur quis in vobis? Inducas Presbyteros Ecclesie, & orent super eum ungentes eum oleo in nomine Domini, &c.* If any amongst you be daungerously sicke, let hym send for the Priestes of the Church, and they to pray ouer him, anelling him with the oyle in the name of  
 our

our Lord, &c. This Scripture againe is it not most manifest: *Salubrix est cogitatio, pro defunctis exorare, vt a peccatis soluantur:* 2. Mac. 12.  
 It is a good meaning, to pray for the soules departed, that they may be deliuered from their finnes. These likewise could they be plainer: *Multum orat pro populo, & vniuersa sancta ciuitate, Ieremias Propheta Dei:* Ieremie Gods Prophet (dead long afore) prayeth much for the people, and the whole holy Citie? *Deus qui pascit me ab adolescentia mea vsque in presentē diem, Angelus qui eruit me de cunctis malis, benedicat pueris istis.* saith Iacob the Patriarch of Iosephs two children: God who hath feed me from my youth euē to this day: The Angel who hath deliuered me out of all aduersities, blesse these childrē: as if one now would say: God and our Lady blesse them. Gen. 48.

Finally in the learned bookes of Catholikes of this tyme, any man may see infinite manifest Scriptures for vs alleged: and all that the Heretykes do allege, most clearely answered: as most certaine it is, that no Scripture from the beginning of Genesis, to the end of



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the Apocalipps, maketh for them, no Scripture against vs, but all for vs: and very many of them so euidently that the Heretikes haue no way to answere them but by plucking (if they could) the pen of the Holy Ghost out of his hand that wrote them. For either are they proued inuincibly, to be of the Holy Ghostes endighting, or no Scripture at all is proued to be such: as you may remember the common saying of S. Augustine, *Ego Euangelio nō crederem, nisi me Ecclesia Catholica commoueret autoritas*: I should not beleue the very Gospell it selfe, vnlesse the Catholike Churches authoritie did compell me.

Con.ep.

fid.ca.5.

Seing then, that al this is so, I appeale me, & so may any Catholike man boldly with me, to the iudgement of any indifferent man, and to the wisdom of any that hath intelligence, whether it be not certayne, that the Protestantes prating somuch of scripture proceedeth not of this that it beareth them at al any recorde, but of that thing only which Saint Peter hath sufficiently warned vs of, if at least wise we wil take any warning, and  
not

not wilfully impugne the truth, and destroy our own soules. His warning is this: In the Epistles of our brother Paul: *Sunt quedam difficultas intellectu, quae indocti & instabiles deprauant, sicut & ceteras Scripturas, ad suam ipsorum perditionem:* There are certaine things hard to be vnderstood, which the vnlearned and vnstable doe deprauce & wrest (as they do also the other Scriptures to their very own perdition.

2. Pet. 3.

So then the true cause, why these men be so busie in wresting and writhing both of S. Pauls most learned and most Diuine Epistles, and of the other Holy Scriptures, is theyr owne vnlearnednes, who are become Maysters, hauing neuer bene scholars, ioyned together with their vnstabilenes, by which they are so lightly & lewdly runne out of the Catholike Churches Vnity & Vniuersality, to the Schisme and peece of Luther: and from thence againe, to the peece of his peece broken off by Caluine: and from Caluine againe, to the singularity of English Protestants: and yet agayne from Protestants to make another peece of Puritans; neither there vndoubtedly,

who be  
wresters  
of the  
Scriptures.



## MOTIVES TO THE

nor no where els euer to leaue their flitting vnconstâcie, but only by returning to the settled & vnmoueable rock, wherevpon both they before vvith vs, and wee stil yet thorough the only grace of God, doe stand vs steadfast. And once there standing, they shal sensibly see, this to be most certaine that I say, no Scripture, no truth to be against the Catholykes, neither any at all to be for Heretiks. For that is the place, where God appointed Moyse to stand, and there to see all those Mysteries, which in this life he reuealeth, that he might afterward in heauen see his Glorie: *Ecce, inquit, est locus apud*  
*Exo 33. me, & stabis supra Petram &c.* Behold, quod he, there is a place with me, and thou shalt stand vpon the Rocke, &c.

And therefore doth S. Peter immediately after his wordes afore recyted, thus inferre: *Vos igitur, fratres, praescientes, custodite, ne insipientiam errore traducti excidatis a propria firmitate*: You therefore (brethren) knowing this much afore had by my warning, beware, that ye be not caryed away togeather with the erring and straying of foolish losels, falling out away from your ovne sure steadines.

For euen as any branch of a tree leeing once the sure hold that hee had in the trunk, and cleauing no more vnto it, must needs wither away and die foorth right, and can not possibly grow on any longer: so a man that falleth him off frō the deepe rooted, & continually standing, and euer growing Tree of the Catholike Church, he straight waies fadeth away, & vanisheth, & dieth in himselfe, and howsoeuer sometimes he seemeth to grow in goodnes or in knowledge, as the braunch cut of his own tree, and planted in another place: it is al out of the roote, all in vaine, all but downward like a cow taile, and as a man that runneth very fast out of his way, & therefore all but backward. Wherefore vnto them only that kepe their standing, saith S. Peter: *Crescite vero in gratia & in cognitione Domini nostri, & Saluatoris Iesu Christi.* But keepyng your hold; grow ye on in the grace, and in the knowledge of our Lord and Sauiour Iesus Christ. And so be his conclusion also our conclusion: *ipsi gloria nunc, & in diē aternitatis,* To him be glory both now, and vnto the day of eternity.

A M E N.

A a 4





### Bristow to the Reader.

**A**L persons of our Nation, that with Gods grace shal chaunce to be remembred or confirmed in the Catholike faith, or reduced therunto by this Treatise: vouchsafe of theyr charity, to requite my Goodwill, with theyr devout prayers for my sinnes.

### Faultes escaped in the printing:

In the first page line 6. for *cognosimus* read *cognoscimus*. fol. 1 6. b. line 12. for *pro-*  
*tentis* read *protinus*. fol. 5 6. line vlt. in some  
bookes for dispositions read depositions.  
fol. 125 b line vlt. for consubstutiantia-  
litie read consubstantialitie. fol. 128. a.  
line 23. for vniuesallie read vniuersallie.

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Zwinglians condemned by Luther

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